A JUMP START FOR JESUS: PASTORAL LEADERSHIP FOR REVITALIZING LOCAL CONGREGATIONS

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ABSTRACT

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The Christian Church (Disciples of Christ) has experienced a decrease in membership in many of its congregations. The objective of this project is to address the crisis and formulate a solution. Surveys were sent to pastors and open-ended interviews occurred with some in their settings. Through this information, a model for "jump starting" declining congregations was designed for pastors and laity. The project discusses characteristics of the pastor and congregation examining revitalization. With a visionary pastor and committed lay persons, the revitalization model can begin.

ACKNOWLEDGMENTS

During the writing, research and implementation of this project, many persons offered their invaluable assistance. Without the assistance of family, friends, and colleagues, this project would have been much more difficult. Being a faithful servant of the Christian Church in Ohio and simultaneously pursuing the rigorous demands of academia requires a balancing act. However, I thank God that this project can be stamped "mission accomplished."

Many have taken this journey with me from the beginning to the end. I have had two consultants who have offered me an invaluable amount of time and wisdom. They helped me to see some of the issues and kept me focused on the topic at hand. They were the Rev. Dr. William "Chris" Hobgood and the Rev. Dr. Delores Carpenter. For the invaluable support of faithful and supportive friends who encouraged me and offered spiritual counsel along the way, I am eternally grateful. The Ohio Christian Women's Fellowship along with a few congregations throughout the region offered financial assistance. These gifts were extremely helpful and the contributions helped to ease the financial obligations of continuing education.

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different perspective and new insights to the process. I extend words of appreciation to Sylvia Anglin, Vera Burton, Jane Herrington, and Diane Springer. Each of them also offered me their constant support and encouragement at critical times on the journey.

I thank the Christian Church in Ohio for granting me the time to pursue a Doctor of Ministry Degree. Thanks for having trust and confidence in my ability to be a good student and faithful servant of the church simultaneously. My colleagues were supportive and expressed interest in the topic as my research continued to unveil. Particular words of appreciation are extended to the Regional Pastor, Rev. Howard M. Ratcliff for his constant support.

Words of appreciation are especially extended to pastors who granted me time out of their busy schedules to be interviewed and fill out surveys. Thanks for allowing me the opportunity to learn from your experiences. Your information and participation have guided me in coming up with a model to "jump start" congregations.

The Doctor of Ministry group included several peers and two excellent mentors. My peers have become colleagues in the ministry and I respect each of them and value the significant ministry that God has called them to in strategic places throughout the United States. My two mentors have taught me about leadership and courage. Beyond teaching these two traits, they have modeled these attributes and cultivated these two attributes within my ministerial and personal journey. Dr. Proctor and Dr. Moss pushed me to clarity and helped to add focus to this project. The wisdom and experiences of these two mentors have enhanced my ministry. Thanks for challenging me to read and read and read. As Paul said to Timothy "I thank God, whom I serve . . . that . . . I have remembrance of thee .

. . in my prayers."

Finally, I thank my family for their unconditional support, love, prayers, and assistance. For their faithfulness in taking this journey with me, I dedicate this thesis to them.

To The Hedgeman Family

for your unfailing love, constant support, and prayers on the journey

Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.

ISAIAH 43:18-19

CHAPTER 1

MINISTRY FOCUS

SPIRITUAL AUTOBIOGRAPHY

James Edward Hedgeman and Viola Peggy Wagner Hedgeman are the parents of four children named Reginald Edward, Ronald Thornton, Regina Lynette and Robin Evette. Each of us, as children, was blessed in the church and subsequently raised in the church. Although I do not have a clear memory of this event, it marks the beginning of my spiritual journey. Other childhood events that aided my spiritual development were praying, reading the scriptures, hearing Bible stories, and attending church.

As children growing up, we attended the neighborhood church. This gave me the rich experience of a theologically diverse childhood. Sometimes we attended a Methodist Church and other times we attended a Baptist Church. At the age of twelve years, I joined the Twelfth Street Christian Church (Disciples of Christ) in Washington, D.C. This was the church where my mother was a member. My sister and I joined the church and were baptized on the same day by the Rev. Frank Bradley. We attended church regularly, studied the Bible, and sang in the youth choir. We prayed frequently in our home. We prayed during meals, every night, during the riots of the 1960s, and during other uncertainties of life. My mother modeled an unwavering prayer life. With my experiences in the church and my mother's example by word and deed, I gained a religious foundation

that sustained me during my young adult years.

When I left home to attend college, I immediately began to search for a church where I could worship. After arriving at Towson State University in Towson, Maryland, I found two churches within walking distance. For the first semester, I attended a Baptist Church because it was closer to the school, but soon decided to attend an African Methodist Episcopal (AME) Church. I suspect I was really beginning to form my own theology. The second church was a little farther away, but I had a positive experience in the worship service. In the Baptist church, the pastor coerced people to come forward during the invitation. If one lived out of the city or was out of fellowship with a church, then a public affirmation of your faith was necessary. As a college student, I only wanted a church where I could worship periodically, and I appreciated the worship experiences at the AME Church. I also enjoyed the fellowship time with the members after worship and never felt coerced to join the AME Church. Therefore, the African Methodist Episcopal Church was the congregation that I attended.

I soon discovered that I was getting a reputation on campus because I went to church most Sundays. My friends knew this, and on any given Sunday, I would usually have a few persons walking to church with me and worshiping at the AME Church. My nickname among those who knew this reputation became "Rev." This reputation was aided by the fact that there was a campus ministry program in which I participated.

After graduating from Towson, I returned to Washington, D.C., and became active in my home church. When I went back home, I discovered that the once vital youth program at Twelfth Street Christian Church was nonexistent, although several youth were

still members of the church. The youth were attending church, Sunday school, and serving as ushers only. After consulting with the church, I began to revitalize the youth program. We had weekly Friday night activities at the church, monthly youth Sunday celebrations, and weekly (Tuesday) Bible study for young persons. We spent many hours together studying, fellowshiping, and having fun. In addition to working with the youth ministry, I was a deaconess, the church clerk, an usher, and an active member in many committees at Twelfth Street. However, I discovered that my church was not meeting all of my spiritual needs, especially my desire for an in-depth Bible study. As a result, I found a Baptist Church where I had friends who were members and attended Bible Study and prayer meeting weekly at Carolina Missionary Baptist Church in Washington, D.C., where the Rev. George Gilbert was the pastor. I also attended Sunday evening worship and revivals at this church. I gave much thought to transferring my membership to Carolina but after praying, I had to stay at Twelfth Street. The Lord was telling me to "be still." Most of my spiritual needs were being met by a church where I did not have my membership; however, the Lord had a purpose in telling me to "be still." I was certain that the work God had given me to do at Twelfth Street had not been completed, so I could not transfer my membership.

Four years out of college, I began to search for greater understanding of God's will and word. I was reading and studying the Bible, visiting the sick and shut-ins, sitting with bereaved families, and speaking a word of hope to the people of God. These were all opportunities of growth as I tried to be a vessel of God. While all these things were occurring, I began feeling uncomfortable at clubs and parties, so I ceased my participation

in these events. I was certain that something was going on, but I was really unable to identify exactly what was occurring.

As I began to give in to God's will for my life, I discovered an inner peace and greater commitment to God. As I listened to two clergy, the Rev. Dr. James Curtis Brooks, Sr., and the Rev. Booker T. Dickason, Jr., along with the Elders, about the possibility of considering full time ministries, I began to pray for guidance. They talked to me, prayed for me, gave me books about women in ministry and told stories about women in our denomination who had accepted the call to a ministry. As I listened and prayed, and listened and prayed, and listened and prayed, I remember saying, "God, if you are calling me to the ministry, I need you to tell me directly."

During this time, I visited some seminaries, requested applications and catalogues, but never filled out these applications because I had not yet heard from God. When I became ardent about this prayer request, I started to fast and pray. I needed clarity and certainty in discerning this call. I needed direction about what to do and I needed it all from God (not other clergy nor the Elders). This had to be a direct line of communication from God to Robin and from Robin to God (no intercessors).

In October of 1983, God answered me with certainty and clarity one morning before I left for work. That was a day filled with praise and thanksgiving for an answered prayer. Following this experience, I began to prepare for resigning from my job, paying off bills, relocating, and enrolling in a seminary.

In August of 1985, I enrolled in Lexington Theological Seminary in Lexington, Kentucky. All students were asked to arrive at least three weeks before school started so

that they could begin their field placement experience before classes began. After arriving in Lexington, I soon discovered no field education opportunities were available for African-American women. As my white colleagues traveled back and forth from their churches, I prayed for opportunities of service. Three weeks later, when classes began, I discovered that I was the only African-American in a class of 33 students. (Culture shock!). During the first week of class, I received a call from a church day care offering me a position. They heard I had a degree in early childhood education. At this point, I was certain of my call and purpose in Lexington, Kentucky. I was there to prepare for the ministry. I knew that the job at the day care would be a source of income but it was not a field education experience to help prepare me for the ministry. Therefore, I turned down the offer.

A week later, a well-known Disciples of Christ Church in Louisville, Kentucky called me. Students had told me that this church had never called a student so, "Do not even think about it!" The Rev. Dr. Walter D. Bingham, pastor of Third Christian Church, contacted me and invited me to worship and meet some members. Since I had to travel approximately ninety minutes to get to Louisville, and I had heard so much about this church, I decided to arrive early and attend Sunday school. Following Sunday school, I attended worship. I found it very meaningful and uplifting. After worship, a small committee met with me. They wanted to discuss a field education opportunity in the congregation. The meeting concluded with them extending a call to the position of Student Associate Pastor. I accepted the call and the treasurer gave me a check for one week's salary, plus mileage. Then, Rev. and Mrs. Bingham, pastor and spouse, took me

out to dinner and we had the opportunity to get to know each other better. For three years, I served Third Christian Church and was blessed by this opportunity. God not only provided a place for me to serve but I was called to a church that was very loving, compassionate, and supportive (spiritually, emotionally, and financially). When God provided, it was in great abundance. Third Christian Church was the congregation in which I served during Seminary and was the congregation where I was ordained.

While I was completing Seminary and waiting on a call, I was faced with at least three different issues in the Disciples of Christ denomination:

- African-American churches not calling women to positions of pastors
- African-American churches not able to pay full time salary packages
- Caucasian churches expressing an interest in calling African-American clergy.

As the time began to wind down, it was again time for me to hear a word from the Lord. I began to pray about where and how I could best serve the church. I wondered if I should remain in school and acquire another degree, should I pursue the chaplaincy, pastoring, or examine the possibilities of becoming an associate minister.

Again, Provider God answered me and I had a variety of opportunities to serve as pastor. After falling on my knees in humility to seek God's counsel, I discovered that the ministry God was calling me to was in Peoria, Illinois.

I accepted a call to pastor Howett Street Christian Church in Peoria, Illinois. This was an interracial, inner city congregation which was faced with many challenges. The major obstacle I discovered was that of pastoring a congregation of at least two racial ethnic backgrounds and of several socioeconomic levels. The congregation was originally composed of mostly Caucasian members but as the neighborhood changed, the makeup of

the church also changed and Howett Street became an interracial congregation.

While the members perceived that an integrated church was the ideal church, Howett Street was not totally integrated. Positions of power were not equally shared among the two races. Although we were a group of people racially integrated, an authentic integration process had not taken place in the hearts and minds of the people. At times, I found it difficult to be pastor, preacher, and prophet, as I maintained my African-American identity. In the midst of these challenges, the church grew numerically and financially. Members began to take inventory of their personal gifts and I observed a sincere commitment from members to the ministry of the church. Members were unconditionally releasing their gifts of time, talent and resources for the building of God's kingdom.

I also grew spiritually, as I acquired sensitivity to the cultural differences of blacks and whites, particularly in worship and the community life of the church. These experiences enabled me to grow personally, gain greater understanding about cultural diversity, and acquire more tools for the ministry.

After pastoring this church for a little more than two years, I received a phone call from the chairperson of the search committee for the Ohio region. She called to explore my interest in serving as an Associate Regional Pastor in Ohio. After a one hour telephone conversation with Ramona Crawford, the committee had permission to consider me as a candidate. As I began to think about this possibility, pray about this opportunity, and prepare some additional paper work for Ms. Crawford and the committee, I began to feel some energy surrounding this possibility. As I prayed for discernment of God's will, I

will never forget how God got my attention. It was one morning while I was preaching. Just as I stood up to preach, I felt an emotional windfall of tears. As I began to preach and cry, the tears eventually ceased. I was preaching a sermon about commitment and what it meant to truly be servants of God. After the benediction, members who had not been active were expressing an interest. Those who were active were wondering what else needed to be done, and everyone was sincerely interested in their pastor. When I arrived at home to unpack the events of the morning, I soon discovered that the emotional release was a result of my feeling that I was preaching a farewell sermon to the members. After spending some time processing what had happened during worship, I discerned that God was calling me to take a step of faith. The message was for me to "Be open to the Holy Spirit and consider even greater possibilities of God." I interviewed for the position and received a call following the interview offering me the position. In August of 1990, I began a ministry with the Christian Church (Disciples of Christ) in Ohio.

WHO ARE THE CHRISTIANS - DISCIPLES?

The Christian Church (Disciples of Christ) is a movement that began with the work of Barton W. Stone, Thomas Campbell, and Alexander Campbell in the early 1800s. Stone, a Presbyterian minister in Kentucky, was concerned about the indifference of most people toward religion. In 1801 he conducted a revival at Cane Ridge, Kentucky. Baptist, Methodist, and Presbyterian ministers all worked together to plan and preach this revival. As many as thirty-five thousand persons attended the revivals and hundreds were converted to Christianity. However, some persons feared that the emotional extremism of the revivals would damage the churches. In 1803, Stone joined with other clergy to form

their own presbytery. With much fervor and commitment, Stone attempted to unite all Christians and dissolve of all creeds and nonbiblical names. Within a year, the ministers who were a part of the Stone movement dissolved of their presbytery, called themselves "Christians" and explained it in a document known as the "Last Will and Testament of the Springfield Presbytery." This historic document proclaims the right of each individual Christian to read and interpret the Bible for himself or herself.

In 1809, Thomas Campbell, a Scotch-Irish Presbyterian minister who was preaching in Brush Run, Pennsylvania, was engaged in a dispute with his denomination (Presbyterian) over the observance of the Lord's Supper. Campbell invited all believers to participate in communion. He insisted that creeds or confessions of faith not be prerequisites for partaking of the Lord's Supper. The synod reprimanded him for this theology and Campbell and his followers formed a group known as the Christian Association of Washington. Campbell's son, Alexander, was also a minister and shared in his father's opinion. The dynamic father and son team initiated the motto that many Disciples still quote, "where the scriptures speak, we speak; where the scriptures are silent, we are silent." This group eventually became known as "Disciples."

In 1824, Alexander Campbell visited Kentucky and met Barton Stone. The two of them discovered many similarities among the two groups. Talk of a union began and neither Campbell nor Stone could discover any differences in their beliefs. Therefore, during Christmas of 1831, the two movements came together to form one church group on New Year's Day 1832. "Blacks became members of the Christian Church almost from the beginning of the movement. By 1820, there were black members in Kentucky and

Pennsylvania. Some early black members . . . were given ordination and were encouraged to preach . . . and establish churches in Kentucky and North Carolina."[1]

Ohio has a prominent place within the history of the Christian Church (Disciples of Christ). In 1849, the first convention was held in Cincinnati, Ohio. People came by horseback and wagons for this meeting. "Membership was now more than one hundred and twenty thousand, and the 'movement' was the fastest growing one in the United States."[2] This convention was the beginning of the movement becoming a denomination. At this gathering, plans were formulated for a structured and functional group. Shortly after that, several organizations came into existence, such as, the Foreign Missionary Society, National Benevolent Association (orphans), and American Christian Missionary Society (missionary work in United States). It should be noted that Black Disciples were active in various arenas of the church's history. While in Cincinnati, those who gathered were forced to deal with the issue of slavery. They concluded that slavery was a matter of opinion, not faith. I am sure this was the most neutral or impassioned position.

WHAT WE BELIEVE?

Disciples believe that baptism is for persons able to make a personal confession of faith. These individuals are immersed into water. The act of baptism is symbolic of Christ's death, burial and resurrection. Baptism brings us into the fellowship of the

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[1]W.A. Welsh, The Untold Story: A Short History of Black Disciples (St. Louis: Christian Board of Publication, 1976), 9.

[2]Guin Stemmier, A Mini History Christian Church (Disciples of Christ) (St Louis: Christian Board of Publication, 1974), 9.

church. Babies are usually blessed by the Church.

Another ordinance of the church is the Lord's Supper. Disciples are most noted for the frequency in which we take communion, that is, every Sunday. This act of worship is spiritual and symbolic of the life of Christ and the gift of eternal life made possible by the forgiveness of sins. The observance of the Lord's Supper is an act of love and gratitude by God's people. Our observance is a commemoration of the Lord's death, resurrection and living presence. Communion is administered by lay persons with a minister usually presiding at the table. Christians of every denomination are welcome to participate in this feast with Disciples. We believe that the communion table is the table of the Lord who is also the host.

Another aspect of life among Disciples is the strong partnership between clergy and laity within the Christian Church. We do ministry side by side and believe that God speaks to the clergy and the laity. This is commonly known as the "priesthood of all believers." From our early history to the present, laity have administered the Lord's Supper, taught, preached, and baptized (when a minister was not available). The laity (men and women) usually minister in partnership with the pastor.

Although Disciples do not have a creed that we point to as our belief or creedal statement, we do have "An Affirmation of Faith." This affirmation clearly but briefly states our theology.

AFFIRMATION OF FAITH

As members of the Christian Church, we confess that Jesus is the Christ, the Son of the living God, and proclaim him Lord and Savior of the world.

In Christ's name and by his grace, we accept our mission of witness and service to all people.

We rejoice in God, maker of heaven and earth, and in the covenant of love which binds us to God and one another.

Through baptism into Christ, we enter into newness of life and are made one with the whole people of God.

In the communion of the Holy Spirit, we are joined together in discipleship and in obedience to Christ.

Within the universal church, we receive the gift of ministry and the light of scripture.

In the bonds of Christian faith, we yield ourselves to God that we may serve the One whose kingdom has no end.

Blessing, glory and honor be to God forever. Amen.

Some congregations can be found repeating this affirmation weekly, while others repeat it periodically. In the Christian Church, we have a long history of congregational autonomy. "Among the right safeguarded for each congregation . . . is the right to manage its own affairs, the right to own and control its own property, the right to constitute its own corporate nature and name, the right to call its own minister, the right to set its own financial policies, and the right to participate through its chosen representatives in forming the corporate judgments of the total church."[3] The autonomy and freedom in local

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[3]D. Duane Cummins, A Handbook for Today's Disciples (St. Louis: The Bethany Press, 1981), 55-56.

congregations have been our strength and occasionally, points of stress. Congregations are connected to regions who are connected to congregations and the general manifestations of the Church.

REGIONAL MINISTRY

According to the Yearbook and Directory for 1996 of the Christian Church (Disciples of Christ) in the United States and Canada, there are thirty-six regions. Most of them began as missionary societies. They were directed by "evangelists" who were responsible for starting new congregations and stabilizing existing congregations. The borders of many regions are identical to state lines but others spill over state lines. The executive staffs are no longer called evangelists, but Regional Pastors in Ohio and Regional Ministers in other places. The purpose of regions is twofold, mission and nurture. The General Minister and President of the Christian Church (Disciples of Christ), Dr. Richard Hamm, helps us understand these responsibilities in the following manner:

ROLES IN MISSION:

PROPHETIC - Members and ministers often need to be challenged and encouraged to become engaged in ministries of justice and reconciliation. Regions can do this individually or corporately. Occasionally, regions can offer the challenge that the usual routine is no longer acceptable.

GUARDIAN AND SUSTAINER - Regions have the responsibility of certifying ministers for licensing and ordination. We also have the responsibility of working in partnership with existing Disciple congregations. In addition, we promote and stimulate continuing education among clergy, provide oversight to camp curriculums, and provide guidance for congregations in conflict.

ECUMENICAL - Regions must continue to provide an ecumenical focus and provide constituencies with the opportunity to connect with other faiths. One way this can be done is through regions modeling this role in programs.

ROLES IN NURTURE:

A PASTOR - Every minister needs a pastor. This does not mean that the Regional Minister will serve as every minister's pastor but the Region needs to be certain that each minister does receive pastoral care. Lay leaders in local congregations may also need support beyond that which the ministerial staff can provide. For example, the Board Chair or Moderator of the congregation may be trying to reconcile a stressful situation. This may or may not involve the pastor. Outside intervention or counsel is available from the region. Pastoral care for ministers will also be expressed in concern for their spiritual life and growth. The Regional Minister can provide spiritual direction or resources and support to the minister.

AN INTERPRETER - Regions are often found in the position of interpreting the mission and services available through the Christian Church (Disciples of Christ). Regions sometimes find themselves in the predicament of explaining actions taken at assemblies. On most Sunday mornings, staff persons are interpreting the Gospel, explaining the mission of regional ministries or celebrating a particular ministry in a congregation.

PROGRAMMATIC - Regions provide programs such as retreats for women, retreats for men, camps and conferences for youth and young adults. Assistance is also provided to congregations in conflict management and/or transition. Another way in which we help congregations is by sponsoring events that resource congregations in areas such as stewardship, evangelism, women's ministries, men's ministries, social concerns, and youth ministries. Through a partnership between the regional church and the general church, new congregations are also established.

A RECRUITER - Encourages persons to consider the call by God into the ministry. We also encourage clergy of other faiths to serve Disciple congregations when needed and recruit ministerial leadership for congregations.

A TEACHER - We are often called upon to teach ministers, laity, and congregations. Often, ministers and laity need to be taught new skills and ideas that are more functional for their congregation.

The ministry of regions is financially supported by local congregations. Each congregation is given a suggested dollar amount to contribute during the year. This figure is based on their annually reported membership. Basic Mission Finance (BMF) is the name of the fund to which money is given and disbursed for regional and general

ministries in the Christian Church (Disciples of Christ) (CCDOC). Many ministries within the CCDOC are carried out through BMF. Before 1935, units of the church made a direct appeal for dollars. This was very divisive and disruptive to congregations. The solution eventually became known as Unified Promotion. This was the first attempt to have a holistic approach to the funding of outreach ministries and it was very successful. Basic Mission Finance is often described as "One Offering . . . Many Ministries." The money comes from individual members through congregations to BMF that administers the money and distributes it to the eleven general units, the thirty-six regions, colleges, seminaries, and other recognized organizations of the church. Allocation determinations are made by the Commission on Finance. Percentages are disbursed in the following manner: 39 percent for regions, 13 percent for higher education, 13 percent for ministries abroad, 12 percent for congregational services, 6 percent for social and health care, 6 percent for stewardship, 3 percent for ministerial relief, 3 percent for decision-making process and committees, 3 percent for communications and archives and 2 percent for ecumenical relations.

Ohio is the fourth largest region in the denomination. According to the Yearbook and Directory for 1996, 60,899 Disciples are in Ohio, 37,520 are active participants in the life of congregations. In 1995 the number of Disciples in Ohio grew. There were 932 additions by baptism and 1,105 transfers of membership. However, statistics also tell us that on a given Sunday morning there are only 18,312 members in worship across the "Buckeye" state. Our financial receipts reflect that our operating receipts totaled $16,088,901.00 and $2,390,431.00 was given to outreach.

CHRISTIAN CHURCH (DISCIPLES OF CHRIST) IN OHIO

The Ohio region is divided into districts (see appendix A for the map). Each ministerial staff person has responsibilities for various districts, constituency groups, committees, and commissions. Each of these groups has representation on the regional board of directors. To see the interconnectedness of this, an organizational chart can be found in appendix B.

My portfolio assignments include African-American Ministries, Christian Women's Fellowship, Clergy Women Concerns, Director of Reconciliation, Adult Conference and Pastoral Care of districts two and fifteen. Of the 204 congregations across Ohio, twenty-one are African-American. The churches in districts two, fifteen, and African-American congregations give me direct responsibilities for fifty-five congregations and their pastors. My responsibilities to these congregations involve mission and nurture to the congregation and the ministerial staff.

The Christian Women's Fellowship (CWF) is the strongest adult fellowship group we have in the state. Each year, the women have a study theme and an outreach emphasis that are synonymous in each of the thirty-six regions. In most congregations, the CWF meets monthly to study and quarterly for special events. I resource local CWFs by providing information about missionary endeavors, BMF, outreach ministries, and by providing tools to help groups with the annual study materials. The purpose of the Christian Women's Fellowship is "to provide opportunities for spiritual growth, enrichment, education and creative ministries." We provide resources that enable women to develop a sense of personal responsibility for the whole mission of the Church of Jesus

Christ. At the regional level, I work with a committee and we plan two retreats yearly (one in the spring and one in the fall). The number of participants ranges from six hundred to two hundred, depending upon the location and the program. The maximum number of persons who can attend the fall retreat is three hundred because that is the optimum number of persons that our camp facility can accommodate. There is always a waiting list of persons to attend this retreat. Our spring retreats are either held on a college campus or a Columbus area hotel. Either of these facilities allows us to accommodate nearly six hundred women. According to the Yearbook and Directory for 1996, 191 local CWF groups are in Ohio with 6,074 members who received $165,020.00 in offerings for outreach. I work directly with a CWF Commission and together we plan and carry out programs that help to strengthen local groups.

In the 1960s, Disciples created a Reconciliation project to help churches and other organizations address issues related to racism and poverty. Churches across the United States and Canada currently take up an offering for Reconciliation. Each region disburses half of the money collected for local projects and the other half is forwarded to reconciliation ministries in Indianapolis, Indiana. They usually make significant monetary grants to requesting organizations. In 1995, $33,669.27 was raised in Ohio and $16,834.64 was distributed to local projects to address the causes of racism and poverty. I am the local Director of that project and work with a committee to make the yearly allocations to various projects. No project can receive more than $5,000.00, nor is any project supported for more than five years. The committee is a diverse group of persons consisting of clergy and laity, black and white, young and not so young.

Another strong ministry among Disciples in Ohio is our summer camp and conference program. We have a nationwide reputation among Disciples in the United States and Canada for our successful camping program. One reason we believe the program continues with much strength is due to the commitment of clergy and laity. The camping program is operated by paid staff persons rather than volunteers. We recently participated in a Capital Campaign Program entitled "Touch Tomorrow" for our camp facility and the modernization of the facility. During that campaign, we raised $1.7 million. The facility is comfortable, the program has a solid theological foundation and the leaders, along with participants, have a strong commitment to the facility and the program. Each year ministers from across the region give of their time and talent for one week as a camp counselor. See appendix C for more information about the camps and conferences offered by the region of Ohio.

There are many cherished programs throughout the Ohio region that have been very successful. However, in 1994, a Long Range Planning Committee began to poll clergy, laity, the regional board, staff and constituency groups about the ministry provided by the region. Many new suggestions surfaced and the board passed the new focus in 1994. The Long Range Plan for the CCDOC in Ohio became effective on January 1, 1995. The ministerial staff has redirected its time and has become less programmatic and more pastoral in our services. According to the long range plan (see appendix D), "we are being called to refocus the ministry of the region so that the primary task becomes one of vitalizing local congregations. Our strategy is to work with congregations to change their focus from survival to mission."

Population trends reflect the potential for growth among whites, blacks and Hispanics /Latinos in the state of Ohio (see appendix E). There is a tremendous opportunity for evangelism within the region. The Ministry Area Profile in appendix E will give us a vast array of information about potential members and some necessary ministries that will be needed to target those individuals. A demographic study has been provided for the Christian Church (Disciples of Christ) in Ohio by an organization named Percept.

The staff of the CCDOC in Ohio is committed to strengthening some congregations and revitalizing others. I believe revitalization must come from the leadership within the congregation rather than from outsiders. The role of middle judicatory staff is to encourage, inspire, and resource clergy and laity in the process. However, congregational revitalization must come from the members who have a deep commitment, a willing spirit, a strong faith, and a fervent and praying spirit. I believe these persons have the opportunity to provide for the specialized ministry needed in a concentrated period. Revitalization must begin with a mental transformation and committed clergy and laity. I believe that the role of the regional staff is to prepare the congregation for the revitalization process. In view of this philosophy, I will attempt to give some theological framework and plans for pastors undertaking the task of revitalizing a congregation.

CHAPTER TWO

THE THEOLOGICAL IMPLICATIONS OF RENEWAL

The mainline Protestant church has been experiencing a decrease in membership for nearly thirty years. Mainline churches are usually those characterized by their liberal theology. These would be churches associated with denominations such as the United Methodist, Episcopal, Presbyterian, United Church of Christ, and Lutheran. These congregations have been losing members for a variety of reasons. Some of this loss is attributed to transfer of membership, death of church members, consecutive short term pastorates, internal conflict, lack of community programming, and elimination of proactive evangelism efforts. The decline of church membership has directly affected the type and style of ministry that a congregation can offer to current and potential members. Usually, the decrease of members results in fewer financial resources, decreases in ministerial staff, loses in community programs and elimination of social action ministries. The Christian Church (Disciples of Christ) has not been exempt from this decline.

In 1965, the Disciples of Christ had a membership of two million. From the 1970s to the mid '80s, the membership was approximately 1.2 million. However, statistics over the last ten years have reflected an even greater decrease in membership across the United States and Canada. This decline recently reflects 933,011 members in 4,070

congregations in the United States and Canada. The European American congregations among the Disciples of Christ have especially experienced a decrease. However, Asian and Pacific Islander, Korean, Hispanic, and African-American congregations have not experienced the decrease as severe as Caucasian congregations, and in most instances have witnessed some gains.

In view of these statistics, church revitalization is a topic to be explored within the mainline Protestant church. Revitalization has been examined from several different aspects. Some of those viewpoints include the congregation's participation, the location of the congregation, evangelism efforts, community participation, small group involvement, and the systematic aspects of adapting to change. However, my research has primarily focused on pastoral leadership in the revitalization process.

The pivotal leader in revitalizing a congregation is the pastor. This person must believe that the church can, and will, grow. If the pastor does not possess the capacity to dream of a revitalized congregation coming to fruition, then the congregation will be unable to visualize the transformation. The pastor is the individual who takes the primary role of asserting leadership in bringing the dream to fruition. The pastor also helps to establish some direction for the ministry of the congregation. Pastors set the pace in determining whether or not a congregation does a maintenance ministry or innovative ministry. The pastor must be able, visually and mentally, to translate obstacles into opportunities. A pastor must also be willing to accept the blessings and burdens of taking on a strong leadership role in this revisioning process.

Church members have many expectations of the pastor. "Members of small

churches and even the pastor want to be available at all times, for almost all occasions and needs, and to any member or unchurched person. This demand for constant availability of the pastor minimizes the Lord's expectations that the sheep be equipped in shepherding ministry skills."[1] Some expect the pastor to be counselor, preacher, teacher, community activist, administrator, evangelist, and be involved in denominational activities, visit the sick, and do home visitations. However, church revitalization demands that some tasks be left to the laity while the pastor focuses on other areas. This will require an innovative partnership between the clergy and laity. It will require a genuine commitment to the ministry from the laity. The pastor or ministerial leadership must determine what their assets are in the ministry and simultaneously assess the gifts and skills of the laity. Among the many responsibilities besetting clergy, the laity can help in a variety of ways. They can maintain the denominational ties, do some administrative and chaplaincy tasks, to name a few. I believe that delegating these tasks to laity will free up time for the pastor. While some would suggest that this is an ideological perspective, it is necessary to grant the pastor additional time and thereby begin the revitalization process. I am not suggesting that the pastor be exempt from these responsibilities, but am recommending that their involvement be minimal. The pastor and congregation must see the primary task of the pastor as the one who helps to cultivate an environment of change. This individual fosters a spirit of revitalization and enriches the lives of individuals seeking holistic communities of faith. While some responsibilities are solely the tasks of the pastor, some can be shared

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[1]John N. Vaughn, Megachurches & America: How Churches Grow (Grand Rapids: Baker Books 1993), 83.

with volunteers. The laity cannot perform these tasks in isolation of the pastor but in partnership with the pastor. While the laity are focusing on their ministerial responsibilities, the pastor can focus on the spiritual aspects of pastoral leadership.

The pastor is primarily a spiritual leader in the life of the church and the community. As a spiritual leader, church renewal must be sought from a spiritual arena. Church growth has been attempted from a variety of perspectives. Clergy and congregations have followed many gimmicks and traveled many roads to increase church attendance. These ploys have only led to temporary growth. Church transformation must be rooted and grounded in a religious foundation.

While pastors may be many things to many people, that individual must primarily be seen as a visionary if revitalization is going to occur. "The vision of the pastor must be a passionate matter. It must be held with a faith and hope that go to the root of one's being"[2] A visionary leader is one who is willing to risk being a change agent. This is a person who is willing to break the status quo and trust God through the inspiration of the Holy Spirit to lead them in a transformation process. "Without vision, there is no reason to change. Without leadership, there is no path upon which change can be managed (without compromising one's essential values, beliefs and principles), there is no need to reorient behavior to address the needs and desires of a target audience."[3] Visionary leadership is rooted and grounded in the belief that God's word and spirit are leading and

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[2]Daniel Buttry, Bringing Your Church Back to Life: Beyond Survival Mentality (Valley Forge: Judson Press, 1988), 89.

[3]George Barna, Turn-Around Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church (Ventura: Regal Books, 1993), 37.

sustaining the vision and the visionary. This enables members to capture the energetic rebirthing process available from the vision. Congregations that have been experiencing a decrease in members have often been plagued by a myriad of obstacles. Therefore, the pastor needs to be one who has a vision of a tomorrow filled with faith and hope. This will help those pastors to encounter the obstacles of "we've always done it like this" and "we tried that once before and it didn't work." Faith and hope enable visionary leaders to see the result in spite of the obstacles encountered on the journey. Visionary leadership requires pastors to relinquish their will and become vehicles of God's will. This comes about through a disciplined spiritual life. Through prayer, studying the scriptures, and being vessels of God, one can become a visionary. The difficulty is the "fortitude, courage, determination and perseverance to do the will of God."[4] This requires a boldness to break with some norms and traditions that have been set by patriarchs, matriarchs, or former pastors. A minister who is going to lead a congregation through a process of revitalization must be a person who has experienced some personal transformation.

WHAT IS RENEWAL?

Howard Snyder has suggested that renewal comes to the church through five dimensions. While these dimensions are different, each of them is connected. Each of these aspects is crucial if renewal is going to be present in the church:

1. Personal Renewal - It is the work of the Holy Spirit through which each individual comes to know the joy of deep, fulfilling communion with God. It is a deepening that gives greater peace and joy.

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[4]Leslie D. Weatherhead, The Will of God (New York: Walker & Company 1972), 60.

2. Corporate Renewal - the renewal of the whole body. This is a dramatic spirit of revival sweeping through the church. God wants to renew the church and all of its members until the whole community of believers takes on a corporate renewed life.
3. Conceptual Renewal - This is a new vision for the church's life and mission. It comes primarily in our thoughts, ideas, and images of the church renewal comes when our models are challenged. This comes about as God gives a new vision of what the church can and should be.
4. Structural Renewal - It is the dimension of renewal concerned with the way we, as believers, live out our lives together.
5. Missiological Renewal - A church needing renewal is focused inward. A renewed church focuses outward to mission and service in the world. It is moved to carry on the very work Jesus did for the sake of his kingdom. Sometimes renewal begins here.[5]

Snyder believes that each of these aspects is interrelated. They cannot be separated and observed separately; but, they should be observed as co-centric circles with each being connected to the other. Snyder goes on to say that in order for renewal to take place at the root level

renewal must become personal and corporate to be genuine
renewal must become conceptual and structural to be long lasting
renewal must reach the missiological level to be biblically dynamic[6]

When these five dimensions are present, revitalization begins to occur. Sometimes, the outcome occurs in measurable goals that translate to new members and increased resources. However, at other times, renewal occurs and the result is difficult to measure. According to Dr. Donald Rogers, Professor of Christian Education at United Theological Seminary, the consequences may be spiritual in nature and exhibited in the following manners:

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[5]Howard A Snyder, Signs of the Spirit: How God Reshapes the Church (Grand Rapids: Zondervan Publishing, 1989), 285-91.

[6]Ibid., 292.

- expression on people's faces while singing
- pastors' experiences used during the sermon
- content of the liturgy
- theological substance of what is going on in people's lives and God's world and how the two relate
- homogenous of rich variety that adds to the spirituality of people
- sermons
- Sunday school class materials used and preparation of teachers
- flow of new people into the group.[7]

When renewal occurs, the church becomes God's agent of reconciliation in the earth.

"The ability of a church to grow larger is directly related to its willingness and ability to open its doors beyond the weekly worship service at least one more time on Sunday and\or at other times."[8] Revitalization is "to imbue with new life and vitality."[9] Vitality is the root word and it is to "endow with life, make lively or vigorous."[10] If a congregation is going to experience an increase rather than a continuous decrease, new life and vitality must be sought. This must happen at an individual and a corporate level. Vitality must reside in the pastor, in the members and in the leaders of the congregation. This contagious spirit is experienced by the community and by the visitors who bring about transformation.

Revitalization does not have a preoccupation with increased numbers and greater financial resources. William Easum has said, "growth is not concerned with numbers, but

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[7]Donald Rogers, "Candidacy Review" with Donald Rogers, December 12, 1995.

[8]John N. Vaughan, Megachurches & American Cities: How Churches Grow (Grand Rapids: Baker Books, 1993), 82.

[9]Della Thompson, ed. The Oxford Dictionary of Current English (New York: Oxford University Press, 1992), 779.

[10]Ibid., 1027.

with meeting the needs of people. People are the church's only asset, its only profit margin and its only bottom line. Programs are merely the vehicles through which people minister to one another."[11] Therefore, revitalization must encompass the entire life of the congregation. This means that all organizations and leaders must be open to a metamorphosis. It is a revamping of the entire ministry of the church. "Church renewal is people in community with each other, dreaming God's vision, believing Christ's victory, and living out the Spirit's work."[12] "As we look at any case of growth or non-growth, whether it be a local church or an entire denomination, we find that understanding it involves consideration of three important sets of factors."[13] They are contextual factors, institutional factors and spiritual factors. Contextual factors include political, sociological, cultural and environmental factors that the church has no control over. These factors are affected by the community that surrounds the church and the issues which people are encountering in their personal and familial spheres. In addition, the political wave of society also affects these issues. The other two factors, institutional and spiritual, are two which can be controlled.

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[11]William Easum, The Church Growth Handbook, (Nashville: Abingdon Press, 1990), 25.

[12]Michael B. Slaughter, "First Love: A Christ-Centered Environment for Church Renewal" (D.Min. Dissertation, United Theological Seminary, 1990), 15.

[13]C. Peter Wagner, ed., Understanding Church Growth - Third Edition (Grand Rapids: William B. Eerdmans, 1990), 19.

ACCOMMODATING RENEWAL

Any church going through the revitalization process must indulge some changes. However, it seems that the last organization where people are intolerant of this is the church. Change is occurring in the workplace, in people's home, in society, in politics and in modern technology. Sometimes this change is happening so fast that people find it difficult to keep current with the changes. Change has even become a way of life for most institutions to survive. Organizations have downsized, right sized, and even worked on mission statements. Any organization that wants to be vital and relevant to the needs of individuals must endorse change. A dying congregation must find a tolerance of change in order for revitalization to occur. If the church is going to be faithful to its calling and meet the needs of people's lives, she must tolerate change in many arenas.

Some changes may be very small and be considered mere tinkering. However, other changes would require an overhaul in the system. Whether the change be tinkering or an overhaul, every pastor must prepare himself or herself for the resistance that will accompany the revitalization process. Lyle Schaller has noted that revitalization causes "growth = change = alienation = recriminations."[14] Unfortunately, this resistance will come from the very members who believed change was imminent in order for survival to occur. These very members appear to be excited about the possibility of revitalization and being indued with new life; however, they believe their self worth, value as a church member, and respected leadership roles are threatened by new members. In actuality, a

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[14]Lyle E. Schaller, Growing Plans: Strategies to Increase Your Church's Membership (Nashville: Abingdon Press, 1983), 45.

revitalized congregation will have a larger pool of names to draw from for leadership positions. This will enhance the programs of the church and provide an environment, space, and place for everyone to make a contribution to the church in time, talent, and resources. The best leadership is that which mandates a periodic rotation process. While some lead, others must follow. While some lead, those who have given leadership in that arena should offer assistance, undergird the ministry, and become prayer partners with the new leaders. There is a place for everyone at the table of the Lord.

CHAPTER THREE

THEORETICAL FOUNDATION

Pastors who take on the task of revitalizing congregations will need to be equipped with a theological image of the process. This will give the minister a foundation of faith and hope. In the book of Ezekiel, we find that this prophet had been informed by the Lord that Jerusalem was under siege and would surely fall. Once this message was received, Ezekiel's message was a word from the Lord. It was a word of hope, revival, and restoration for his people. This would provide a glorious future as the redeemed and reconciling kingdom of God in the world. It is specifically in Ezekiel 37:1-14, where we find a vivid illustration of God's promise to restore a nation. This pericope provides an appropriate theological interpretation of churches in need of revitalization. The word of the Lord as found in Ezekiel 37:1-14:

> The hand of the Lord came upon me, and he brought me out by the Spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breathe to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I had been commanded and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to

> the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely. Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act: says the Lord.

In the text, we find Ezekiel in the midst of a valley, full of dry bones. Israel was a dying nation. She had been divided and dispersed for so long that unity and restoration seemed impossible. There are many similarities to this pericope and dying congregations. Division and strife continue to hamper some congregations. This prohibits revitalization from occurring. In these situations, the pastor is continuously plagued with smoldering fires rather than igniting a fire of hope and restoration for the remnant of the faithful. In a valley filled with dry, brittle bones, God is asking Ezekiel, "Can these bones live?" The prophet responds in a guarded manner with no conviction about the task. For, he says, "O God, You alone know." We then discover Ezekiel being faithful to the task of prophesying and God fulfilling the promise of restoration to the bones. Then we discover that the bones came together, flesh developed, skin covered them, breath entered them and they stood up.

"God's promise of renewal is a steadying gift to churches in survival mentality. If they allow the vision to be lifted up, if they allow the winds of the Spirit to blow new life

into them, if they respond in faith to the call of God, renewal will come."[1] God's promise for renewal is available to all those who are faithful and trust the promises of God. As the nation was being restored, we find Ezekiel and God communicating with each other. Then, we find God offering a promise to Ezekiel that is available to us today. That promise is the gift of abundant life. In the valley of dry bones, Ezekiel speaks in God's name: "Dry bones . . . I am now going to make breath enter you and you will live." God promises restoration by saying: "I will make breath enter you and you will come to life." The breath of God is a very symbol of life. In many places in the scriptures God is described as the breath of life. God is seen as breathing life into us, sustaining us, enlivening us. Significantly, one creation story in Genesis describes God as breathing life into a human person. When we are in a valley of dry bones, we need to recall the image of God breathing life and strength into us. God helps us to create new life. When the pastor and God are communicating with each other, God grants a promise that can be likened unto a vision. God also grants the courage and provides the leadership needed for executing the vision.

Effective leadership cannot, and must not, occur in a vacuum or in isolation. It must happen in community with other persons and institutions. Sometimes, leadership is done according to tradition and other times according to experience. However, leadership for the church must be different. I believe it should be visionary, prophetic, bold, and biblically based.

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[1]Buttry, Daniel, Bringing Your Church Back to Life: Beyond Survival Mentality (Valley Forge: Judson Press, 1988), 146.

The first model that I offer as a perspective is found in the book of Esther. One can read all nine chapters of the book to gain a complete picture of the leadership that Esther rendered. However, a careful look at the fourth chapter of that book will give us a bird's eye view of the "Faith under Fire Paradigm."

> The book of Esther begins at a banquet held by the Persian king Ahasuerus for all the inhabitants of his capital, Susa. After a drinking bout, the king summons his queen, Vashti, to appear before the court so that they may admire her great beauty. Vashti refuses and the king, angry, banishes her. After a time, the king regrets losing his queen, and his nobles suggest that he hold an empire-wide search for a new queen. Ahasuerus agrees, and all the eligible virgins in the kingdom are gathered into his harem. At this point the narrative introduces the heroine, Esther, and her guardian, Mordecai. Esther enters the harem of the king and wins the regard of all who know her. When her turn with the king arrives, Esther also gains the admiration of Ahasuerus, who makes her his queen. After this, Mordecai discovers a plot to assassinate the king and reports it to Esther, saving the king's life. Some time later, the king promotes Haman the Agagite to the position of vizier. Haman demands that all the people bow down to him. Mordecai, however, refuses. Angered, Haman plots revenge on Mordecai by slaughtering all the Jews in the Persian empire. Mordecai learns of the plot, and turns to Esther to intercede with the king. At the climax of the story, Esther, in peril of her life, appears unsummoned before the king in an attempt to save her people. She gains Ahasuerus's favor and then, in a series of skillful maneuvers uncovers Haman's plot and foils his scheme. Haman is put to death, the enemies of the Jews are destroyed, and Mordecai is elevated to the position of vizier. The book ends with Esther and Mordecai instituting the festival of Purim to commemorate these great events.[2]

In Esther 4:14, we find Mordecai asking Esther a question that is relevant for leaders of the people of God through the ages down to the present. Mordecai's question is germane for leaders today, "And who knows whether you have not come to the kingdom for such a time as this?"

Esther was a beautiful Jewish woman who was placed in a position in which she

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[2]Sidnie Ann White, The Women's Bible Commentary, ed. Carol A. Newsome and Sharon H. Ringe. (Louisville: Westminister/John Knox , 1992), 124.

could help the nation of Israel. She was elevated to queen before Israel needed help. Later, she was selected to King Ahasuerus (Xerxes) harem. The king was so pleased with Esther that she became Queen.

The king's prime minister, Haman, becomes enraged at Mordecai who was a Jew and persuades the king to issue an edict of annihilation of the Jews because their ways and laws were different from the king's. Mordecai, the former guardian of Esther appeals to her to change the king's mind. To approach the king without being summoned is to risk death. Queen Esther struggles with her decision. She approaches the king, is received, and persuades him to reverse the decree. Haman dies on Mordecai's gallows and Mordecai becomes a prime minister.

The people of God were given new life by Esther. She was bold, she was courageous, she broke with custom and tradition to save her people. She was a woman of power and exercised her authority as she moved from her place of privilege and security to risk and render leadership during a critical time. Leadership is given at a specific time, in a specific place, for specific circumstances. The leader is to address specific challenges. Esther was in Xerxes court. Her people were threatened with death. She was possibly the only one who could intervene. To intervene was to risk death. To open the issue of leadership is first to open the issue of context and circumstances.

The second style of leadership is called "Team Decisions". This view can be observed from reading the book of Exodus. Particular attention should be given to Exodus chapter eighteen. There we discover that Moses was doing all the work by himself and burning out.

After counsel with his father-in-law, Jethro, he shared the work to be done. This enabled him to carry on more efficiently and effectively. Moses appointed leaders to carry on in categories of one thousand, one hundred, fifty, and ten. "These were words used for those in military rank."[3] In Exodus 18:13-25, we find the following account:

> . . . Moses sat as judge for the people, while the people stood around him, from morning until evening. When Moses' father-in-law saw all he was doing for the people, he said, 'What is this that you are doing for the people? Why do you sit alone, while all the people stand around you from morning until evening?' Moses said to his father-in-law, 'Because the people come to me to inquire of God. When they have a dispute, they come to me and I decide between one person and another, and I make known to them the statutes and instructions of God.' Moses' father-in-law said to him, 'What you are doing is not good. You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and God be with you! You should represent the people before God, and you should bring their cases before God; teach them the statues and instructions and make known to them the way they are to go and the things they are to do. You should also look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands, hundreds, fifties and tens. Let them sit as judges for the people at all times; let them bring every important case to you, but decide every minor case themselves. So it will be easier for you, and they will bear to burden with you. If you do this and God so commands you, then you will be able to endure, and all these people will go to their home in peace.' So Moses listened to his father-in-law and did all that he had said. Moses chose able men from all Israel and appointed them as heads over the people, as officers over thousands, hundreds, fifties, and tens. And they judged the people at all times; hard cases they brought to Moses, but any minor case they decided themselves."

Leadership must be shared. It can occur neither in isolation nor in a vacuum. It must be shared within the community of faith. Clergy must help persons discover their leadership ability and delegate accordingly. This requires trust and commitment from the clergy and the laity. I believe this model provides the opportunity for everyone to give some voice

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[3]John Walvoorde and Roy B. Zuck, The Bible Knowledge Commentary (Wheaton: Victor Books, SP Publications, 1989), 136.

to, and in return feel, some ownership of the program. The "Team Decisions" Model of Leadership is an on the job training session. This model provides an opportunity for the pastor to move from some more traditional ministries into some innovative arenas.

The last model is the "Effective Partnership Paradigm." When we read the New Testament, we discover that Jesus rendered leadership through a model of partnership with others. This style also provides for some on the job training. This leadership is not done in a sequestered environment but openly and shared. Throughout the New Testament, we find that when we encounter Jesus, we meet twelve disciples. They are Simon Peter, Andrew, James (the son of Zebedee), John, Philip, Bartholomew, Thomas, Matthew, James (son of Alphaeus), Judas, Simon the Zealot, and Judas Iscariot. Although these twelve are all men, Jesus' ministry transcended gender. When we read further, we discover that there were also faithful women on the journey who were in partnership with Jesus. Some of these women are named and some are not named. "We do not always know where they were born, nor do we know what happened to them after he was gone. Painful as it is to admit, we do not even know some of their names. Yet we do know that an untold number of women followed Jesus - even at the risk of anonymity and of being misunderstood."[4] The women were of equal importance as the men. They were faithful, committed, and gave to the ministry of Jesus in a sacrificial, unconditional manner. "Many of the women attracted to Jesus' radical teaching, according to Luke, were wealthy women: Mary Magdalene, Joanna, and Susanna financed Jesus' ministry out

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[4]Renita J. Weems, Just a Sister Away: A Womanist Vision of Women's Relationships in the Bible, (San Diego: LuraMedia, 1988), 85.

of their abundant resources (Luke 8:1-3); Lydia, a successful businesswoman who specialized in purple dyes, opened her home to the nascent Church (Acts 16:12-15); and more than 'a few leading women' of Thessalonica were converted under Paul and Silas' teachings (Acts 17:4)."[5] Jesus was on a journey to do the will of God and he took the journey with the faithful band of willing workers who gave of their time, talent, and resources.

When leadership is biblically rooted, visionary, shared, and contagious, we realize changes in institutions and individuals. We discover unity and purpose. We discover that persons gain a deeper faith and greater commitment. We discover that there are more resources available than we previously thought or even imagined. Mordecai asked Esther a question that every leader should answer, "Who knows whether you have not come to the kingdom for such a time as this?"

In these times of declining membership, decreased dollars, and societal pressures, we need leaders. These must be persons who understand their context and circumstances. These are every day, ordinary people with an extraordinary commitment. Leaders are persons who are willing to be faithful and endure risky situations. The church needs clergy who will share leadership and power. This can only be done when we transcend the barriers of society, accept each individual on their own merit, and realize that "power shared is power gained."

The world needs the church to move from maintenance to mission. We must be different from any other organization in the community. The microscopic lens is on the

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[5]Ibid.

church and we must choose a model, share the vision, call some willing workers and revive the church.

The task of revitalizing congregations needs transformed leadership. These individuals know their authority and power. They are nurtured within the environment of faith and model servanthood to and with the community. Transformed congregations understand the words of Isaiah when he called upon Israel to turn from memory to hope in Isaiah 43:18-19, "Remember ye not the former things, neither consider the things of old. Behold I will do a new thing: now it shall spring forth: shall ye not know it? I will even make a way in the wilderness and rivers in the desert.

CHAPTER 4

METHODOLOGY

Data gathered for this project was acquired from a variety of sources. The goal was to study the settings and the individuals rendering pastoral leadership. Information was obtained from surveys, personal interviews with pastors and observing the settings. My data was obtained from pastors who had led congregations through a revitalization process. The questions were either behavioral, which is data that can be tested, or psychological, which includes data that is difficult to verify.

The survey was done in a booklet format. This design enabled the participant to have "ease in reading and turning pages to prevent lost pages."[1] The cover included the flame of the Holy Spirit which was red in color. This page also included a descriptive title and purpose of the survey. The first page included an introduction of myself, the purpose of the survey and how the data would be used. There were twenty-six questions and the participants were informed that the survey would take approximately twenty-five minutes. The introductory information also gave the participants a due date for the survey and invited them to call me if there were any questions. Postage paid, self-addressed envelopes were included with the survey.

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[1]Seymour Sudman and Norman M. Bradburn, Asking Questions (San Francisco, Jossey-Bass, 1982), 230.

Research methods are designed to gain information from individuals in a variety of manners. The three methods are, "(1) the quantitative research method hopes to control by discovering objective proof, (2) the ethnographic research method hopes to understand by describing the meaning of certain contexts, and (3) the pro-active research method hopes to transform individual and collective settings."[2] My survey design was ethnographic with portions classified as a forced-option interview and others as an open-ended format. "Forced-option interviews are structured around a set format in which 'yes' and 'no' are perfectly acceptable responses."[3] On the other hand, "open-ended interviews are built around areas (or 'items') that are believed to be critical to the practice of ministry under consideration."[4]

In formulating the survey, I considered several major points recommended by Sudman and Bradburn. They included "professionally designed and printed surveys with the title of the study, the name of individual conducting the study and purpose, sufficient spaces for open-ended questions, large type, numbering of each question, never splitting a question between two pages, and concluding with a thank you."[5]

Since African-American congregations within the Christian Church (Disciples of Christ) are one of the racial ethnic groups experiencing a pattern of growth, I only

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[2]William R. Myers, Research in Ministry: A Primer for the Doctor of Ministry Program (Chicago, Exploration Press, 1993), 25.

[3]Ibid., 56.

[4]Ibid., 57.

[5]Seymour Sudman and Norman Bradburn, Asking Questions (San Francisco, Jossey-Bass, 1982), 230-231.

surveyed those pastors and congregations. In the Disciples of Christ Church, most African-American congregations relate to the National Convocation. It is an instrumentality within the structure of the church that relates primarily to issues affecting African-Americans within our denomination. Biannually, congregations that relate to the Convocation send clergy and laity to a conference for education, worship, fellowship, and nurture. Before this gathering, congregations are asked to send in a report about membership. One aspect of this report includes data about baptisms, transfers of membership, active and inactive members, and the number of persons in weekly worship. I contacted the Office of the National Convocation to gain data about membership trends in African-American (Disciples of Christ) congregations that report to the Rev. Dr. John R. Foulkes, the Administrative Secretary. I received copies of the last two reports (1995 and 1993) and compared membership trends. This data revealed that out of the four hundred seventy five reporting congregations, eighty-two established congregations reported a ten percent increase in membership during a two-year period. Each of those eighty-two congregations received a survey. While there may be more congregations within the African-American community of the Disciples of Christ, all these congregations do not report to the Office of the National Convocation. The survey was designed to gain information from pastors on a variety of topics. It was my goal to discover how pastors were spending their time vis-a-vis how church members thought this individual was using his\her time. These questions enabled me to see if the pastor was doing some traditional or innovative ministries and what was the perception of the congregation. I was also interested in learning how much authority is granted to the pastor and whether

this was automatic or was done through a process. This gave me a glimpse of whether or not the visionary process would be received by the congregation with ease or with much difficulty. Other questions in the survey enabled me to see aspects of the local church structure. I asked about the responsibilities of key lay leaders in the congregation such as the Elders and Diaconate. These questions enabled me to see whether there was a partnership in the ministry or whether it was the expectation that the responsibilities of paid staff were distinct from volunteers. The survey also contained a series of questions about the pastor's personal spiritual life and educational credentials. Those responses enabled me to see places of support and spiritual encouragement for the pastor. From these answers, I was also able to see how the pastor holds all the ministerial responsibilities together, maintain a spiritual life, and invest time with the family.

I was also interested in whether or not my survey was reaching a diverse group of African-American clergy within the Disciples of Christ. Unfortunately, the responses reflected that data was predominantly received from clergy who were theologically trained. While this has been a requirement for Disciple clergy, there are still clergy within our denomination who have not received formal theological education. These pastors are also giving significant leadership to Disciple congregations. Lastly, the survey explored whether the pastor had a vision for the ministry of the church and a brief synopsis of that vision.

In addition to the surveys, I also had the opportunity to observe the ministry of some pastors and members. These interviews were considered unstructured interviews. ". . . while no formal instrument is used, every meeting or conversation with such a person

is perceived by the D.Min. Researcher to be an unstructured interview."[6] These meetings were very informative and thought provoking.

It was my goal to have a diverse and random audience. The only preliminary information known about the participants who received the surveys was that they were pastors of congregations that had experienced a minimum of ten percent increase in church membership over two years and maintained that increase. The questionnaire was a tool that gave me the opportunity to hear from a diverse sampling of pastors. It was an attempt to hear from male and female, young and not so young, urban and rural, part time and full time pastors. It was also a random manner in which to hear from pastors of single staff and multiple staff congregations. I believe that the surveys provided an opportunity for active participants to share information about their style and context of ministry. Some pastors attached copies of their mission statements to their surveys and others attached things such as annual report forms that were extremely helpful. I had additional conversations with some of these persons about their context of ministry and the blessings as well as the challenges of church renewal. These dialogues gave me the opportunity to hear about the creativity of the pastor. I had the opportunity to witness whether or not the pastor had a model for church revitalization that moved from church to church or whether there was something inherent in their particular context that led to growth. Studying the behavior of the pastor, along with the setting, was just as important as the surveys. During the interviews with pastors, the format was open ended. Some questions

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[6]William R. Myers, Research in Ministry: A Primer for the Doctor of Ministry Program (Chicago, Exploration Press, 1993), 60.

found on the survey were also asked in the interview. In these settings, the pastors gave an unlimited amount of information about the setting and their style. These conferences yielded more information than the surveys. These sessions lasted anywhere from one hour to three hours.

In addition to the sampling of Disciples of Christ congregations and pastors, I also surveyed each of my peers who are pastors of congregations that are experiencing growth patterns. Some of them filled out the surveys, some of them provided me with the opportunity to observe their ministerial setting and others spent some time in dialogue with me about membership trends, growth patterns and the reasons attributed to the growth.

In the Christian Church (Disciples of Christ), there is a strong partnership between the clergy and laity. This is called the priesthood of all believers. Occasionally, the laity have more authority than the pastor in some congregations. These issues of authority and power often create difficulties in congregations. In these settings, the pastor often discovers some tensions in gaining approval and unity around the vision. These issues came to surface in one of my interviews. There were even some comments about the tension between pastoral authority and lay leadership on the surveys.

The survey proved to be a helpful and objective tool in ascertaining information from a random audience. I also believe that using a variety of sources to obtain information provided me with an unlimited amount of data. The introduction and survey are on the subsequent pages; however, the results are in appendix F.

Dear Colleague in Ministry:

My name is Robin E. Hedgeman. I am an ordained minister of the Christian Church (Disciples of Christ) serving in a regional ministry. I am on the staff of the Christian Church (Disciples of Christ) in Ohio. Simultaneously, I am enrolled in a Doctor of Ministry program at United Theological Seminary in Dayton, Ohio. My focus for the D.Min. program is pastoral leadership for revitalizing congregations. As a part of my research, I am interested in learning more from pastors who have revitalized congregations. This survey is designed to help me gain data about revitalized congregations and pastors who have led congregations in this process.

You have been selected as part of this process. **This survey will take approximately twenty five minutes to complete**. Your individual responses will remain completely confidential; only a summary of the answers will be reported. You will remain anonymous. No one will be able to identify who you are or what you said in response to any question. I hope that you will feel free to write more detailed comments on the questionnaire or on additional pages.

As an active minister, I know that I am asking for much of your precious time. However, I believe that your perspective and your views are important. I need your help. Therefore, please take some time to complete the survey and return it in the addressed and stamped envelope enclosed. **I need the survey returned by July 29, 1996.** If you would like a summary of the research findings, please write this on the back of the return envelope and I will send it to you when the report is completed.

Let me thank you in advance for sharing your ideas and giving of your time. I cannot complete this important work without your help.

Sincerely,

Robin E. Hedgeman

P.S. Should you need to contact me, please feel free to contact me at home or at the office. I can be reached at home at (216) 365-4114, office (216) 458-5112, or via the Internet at RHedge@aol.com Again, thank you for your time.

1. There are many demands on a clergy persons time. Each of us has personal goals that we set to accomplish the varied demands. On a scale of 1 to 5 with 1 as the highest and 5 as the lowest, what ranking would you, yourself give to the following categories:

Rank

- To visit every member several times a year_____
- To heal controversies among the congregation_____
- To manage or administer the church more effectively_____
- To spend more time on my personal spiritual growth_____
- To spend more quality time with my family_____

2. In some congregations, the clergy and laity share a strong partnership. Sometimes the clergy and laity see things in a similar manner and other times, they see things from different perspectives. In view of that relationship, what ranking would you, yourself give to the following categories? On a scale of 1 to 6 with 1 as the highest and 6 as the lowest, please rank the following:

	Your Ranking	Officers' Ranking	Informal leaders' Ranking
• Membership growth			
• Active youth program			
• Improve Sunday School			
• Increase Church offerings			
• Increase Visitation to shut-in			
• Community Involvement			

3. There are many expectations placed upon a minister's time. Occasionally these goals even change. As of this moment, what rank would you, yourself give to the following categories? Please rank the amount of time for each of these roles from 1 to 4 with 1 as the place where you spend the largest portion of your time and 4 as the place where you spend the least amount of time.

	How I actually spend my time	How I would prefer to spend my time	How the congreg. thinks I should spend my time
• Preacher/Teacher			
• Counselor			
• Administrator			
• Evangelist			

4. How satisfied are you, yourself with your performance in each of the following roles? Circle the number on the line for each role that indicates how satisfied you are with your performance. A "1" on the line means you are very satisfied, while "10" means you are not satisfied at all.

	Very Satisfied									Not Satisfied
• Preacher or teacher	1	2	3	4	5	6	7	8	9	10
• Counselor	1	2	3	4	5	6	7	8	9	10
• Administrator	1	2	3	4	5	6	7	8	9	10
• Evangelist	1	2	3	4	5	6	7	8	9	10

5. Please indicate which of the following tasks you, yourself do and do not perform regularly. Then in the second column, check those tasks you feel you should perform as a minister. Check the appropriate response.

	I do perform regularly		I feel a minister should perform	
	Yes	No	Yes	No
• Give leadership to church board meetings				
• Pick current church priorities for ministry				
• Pick the hymns & liturgy for worship				
• Open up or lock the church				
• Provide oversight to Christian education				
• Pick the Sunday School teachers				
• Decide who will be guest preachers				
• Chair the nominating committee				

6. In a normal week, how many hours do you spend in ministry? _____

7. In a normal week, how many of the hours stated in the above question do you, yourself spend in ministry to persons who are not members of your congregation? _____

8. Are you, yourself a full time minister? Yes_____ No _____
If no, would you prefer to be full time?

9. In addition to being a minister, are you employed elsewhere?
   Yes _____ No _____

10. Do you think that you will ever be a minister in a different church?
    Yes _____ No _____

11. Would you like to be a minister in a different church in the future?
    Yes _____ No _____

12. A. How many persons are members of the congregation where you are serving?_____
    B. Active Members _____
    C. Persons in worship on Sunday morning _____
    D. Approximately, how many persons have joined the church within the last two years? _____
    E. What would you yourself attribute to the growth?

    F. Has there been any resistance? Yes _____ No_____

    G. Where would you yourself attribute the resistance?

    H. Approximately, how many members have left the church within the last two years? This loss can be as a result of relocating, death, transfer of membership, etc. _____

13. A. How many Elders do you have serving with you?_____
    B. What are the responsibilities of an elder?

14. A. How many Diaconate (deacons & deaconess) do you have serving with you?_____
    B. What are the responsibilities of the diaconate?

15. A. How many clergy persons do you have serving with you?_____
    B. Of that number how many are full time? _____
    C. How many are part time? _____

16. A. How much authority is granted to the office of pastor? On a scale of 1 to 5, with 1 being the highest and 5 as the lowest, please rank the authority granted to the pastor? Please rank accordingly.

Rank

- pulpit_____
- management_____
- facilities_____
- finances_____
- personnel_____

B. Was this authority automatically given or was it a process?
Automatically _____ Process _____

C. What was the process?

D. Does the constitution state the pastor is the spiritual leader?
Yes _____ No _____

17. How do you, yourself provide/maintain continuity for the consistency of the ministry?

18. How do you, yourself hold it all together?

19. Imagine for a moment that you, yourself were going to look for a different church to pastor. Would you look for a church with a larger membership, a smaller membership, or about the same size membership as your current church? Check the appropriate line.

    Larger membership_____
    Smaller membership _____
    Same size membership _____

    Why would you make this choice?

20. If membership in your church were to double over the next couple of years, how would your responsibilities in the church change and how would you, yourself feel about these changes?

    Changes in responsibilities

    Feelings about these changes

21. Personal Data:

Name_____

Name of Church_____

City, State _____

Age of Church _____

Age of Church Building _____

Length of time in current building _____

22. Pastoral Experience:
Last two Pastoral Experiences:

Place served Length of Time Served

a._____
City, State_____

b._____
City, State _____

Schooling

	Yes	No	Degree Granted
Bible School			
College			
Seminary			
Doctoral studies			

Continuing Education Event for the last year? Yes_____ No _____

Name of Course_____

Sponsored By_____

Taught By _____

23. A. Do you live in the community?
Yes _____ No _____

B. What is the distance between your residence or parsonage and the church? _____miles

24. How satisfied would you say that you, yourself are with your ministry? Check the appropriate line.

I am very satisfied_____
I am somewhat satisfied_____
I am somewhat dissatisfied_____
I am very dissatisfied_____

Why?

25. Do you, yourself have a vision for the church for the next two years?
Yes _____ No _____

If yes, please share a brief synopsis of that vision or attach an explanation.

26. May I contact you or a member of your staff for more information?
Yes_____ No _____

If yes, whom should I contact?

Name _____
Telephone Number (_____)_____

Thank you for your cooperation. Please feel free to use any available space in this questionnaire or attach appropriate documentation to explain any additional thoughts about your life in the ministry.

CHAPTER FIVE

FIELD EXPERIENCE

During the research phase of my project, I was searching for a series of steps that pastors of revitalized congregations had used in the transformation process. I soon discovered that revitalization is a lengthy process that is sometimes connected to more than one pastor. Pastors sometimes discussed the ministry of their predecessor and how that prepared the congregation for changes and ensuing growth. I also learned that some pastors were unable to identify a process in sequence and pass on to others for church revitalization. Some pastors articulated that their faithfulness and obedience to God led to church growth. These same persons found it difficult to share a model or process that led to transformation. Instead, they believed that the clue to transformation is completely spiritual. This process involves both the pastor and the congregation. Pastors in this category attributed church growth to constant prayer, reliance on the promises of God, outreach in the community, studying of the scriptures, obedience to God's will, and the gift of hospitality. These same pastors articulated that transformation in the congregation was not possible apart from a spiritually disciplined life.

On the other hand, some pastors shared with me a process that they had used for congregational revitalization. Some materials were obtained from our General Office,

some from the Alban Institute, and others from colleagues in ministry. These programs either increased the number of outreach opportunities available to the community or initiated small groups in the life of the church. Most importantly however, pastors in both categories expressed the congregation's willingness for greater commitment. The laity were willing to form new partnerships with the pastor to strengthen the ministry of the church. Pastors in both categories also told of a disciplined spiritual life as a major tool in the revitalization process. An active spiritual life enabled the pastor and congregation to gain fortitude for the uncharted course. The most important aspect of a disciplined spiritual life is the gift of discernment.

In addition to trying to ascertain models of church revitalization, I set out to learn three things. They were the attributes needed in pastoral leadership for church revitalization; attributes necessary for congregations who are receptive to changes; and similarities between pastors of newly developed congregations and pastors of revitalized congregations.

My first goal was to discover the characteristics of pastoral leadership needed for revitalization. Primarily, these pastors must exhibit visionary leadership. Visionary leadership is a discernment of God's mission for the congregation. Visionary leaders trust God completely for the vision and the plan of action. Another characteristic that must be exemplified by pastors of revitalized congregations is the ability to be self starters. These persons must be highly motivated and have an active spiritual life. These pastors must also exhibit high self esteem. These pastors must stay focused on the vision and the fulfillment of the vision. They must have a desire for the church to grow and envision a

strong and healthy partnership with the laity. To keep the members biblically rooted in the vision, the pastor should keep the story of Ezekiel and the dry bones before the people. That story is found in Ezekiel 37:1-14. For a season, the pastor should teach on the text, preach on the text and have Sunday school teachers teach on the text. This passage will give members a biblical analysis of the problem and provide hope for the solution of this crisis. This will also give the members a theological framework for the revitalization process. This biblical perspective will empower the people and grant them encouragement to stay on the journey. As the congregation and the pastor pursue some spiritual aspects of becoming a visionary congregation, the pastor will need to pursue some biblical models for pastoral leadership.

Visionary leadership may result in the pastor having a non-traditional style of accomplishing the ministry. The laity will need to form new partnerships with the pastor. This will mean that the pastor must abandon some of his/her traditional responsibilities which must be picked up by the laity. I am suggesting three models, two from the Old Testament and one from the New Testament. The two Old Testament paradigms are called "Faith Under Fire," taken from the fourth chapter of Esther, and "Team Decisions," taken from Exodus 18:13-25. Finally, the New Testament paradigm is called "Effective Partnership," designed after the ministry of Jesus.

The second goal I had during this research process was to discover attributes necessary for congregations who are receptive to church growth. Within the Christian Church (Disciples of Christ), we believe in the priesthood of all believers. This means that the laity and the ministerial staff form a strong partnership. This relationship is exhibited

in every arena of church life. We can witness it at the Lord's table, in board meetings, in the pulpit, and other arenas of church life. As a result, many believe that the pastor and people working together should come up with a vision for the church. I believe that the pastor must initiate the process and be the first person to articulate the vision; however, the people can help refine the vision. In this arena, the pastor must give crucial leadership to the laity. The minister must have pastoral authority in order for a metamorphosis to occur. My surveys revealed that sometimes the congregation grants pastoral authority at the time of calling a pastor, and other times, they bestow it upon the pastor during his or her ministry. One pastor shared with me that the absence of pastoral authority can stifle revitalization.

Pastoral authority gives the pastor an opportunity to be actively involved in most decisions and informed about others before decisions are made. This also gives the pastor an opportunity to engage the people actively in a season of prayer around issues in the church. While the pastor is in prayer, the people must also be in prayer. Ultimately, the pastor and people must both possess a spirit of readiness in order for revitalization to occur. Both must be receptive to changing long standing and sometimes cherished traditions in the life of the congregation. There will be some stress points in the transitional period, but the pastor must "ride the crest." According to one of my consultants, Dr. Delores Carpenter, this means that "the pastor must ride on top of all the objections, disagreements, tensions, and disagreeableness." This person must be committed to the process for the long term.

My final goal was to compare and contrast similarities between pastors of newly

developed congregations and pastors of revitalized congregations. Initially, I set this as a goal because I perceived many similarities in both pastors. However, this goal was eventually abandoned because I concluded that there were more differences than similarities. But, this goal was eliminated because I discovered that pastors of established congregations have the very difficult task of changing long standing traditions and disrupting the status quo. This disturbance is most difficult when members are not ready to receive an unconventional or unpopular paradigm of ministry. Sometimes, change may have to occur in the operational procedures of the church, sometimes in the programmatic life of the church and sometimes in lay leadership. The process of change is often complex and poses a variety of challenges to church leaders. However, pastors of newly formed congregations do not have any traditions to maintain. They are, instead, pacesetters who determine the direction of the ministry. Members of these congregations are often receptive to innovative styles. According to statistics within the Christian Church (Disciples of Christ), most members of newly formed congregations are persons who were not previously involved in a church. This means that persons do not have preconceived notions about church that must be maintained.

Early in the process, I met with a test group of clergy. These were persons that I had identified as pastors of dying congregations. I anticipated that this group would meet over a period of six months to explore and invest in church revitalization. We began our first session with a discussion on revitalization and biblical models. We talked about the biblical aspects of renewal and the consequences. I had two one-hour sessions with five clergy to discuss revitalization. These sessions involved a presentation and some dialogue

time. After discussing renewal, we came together to discuss visionary pastoral leadership. Since this was a group of Disciple clergy, we spent much time discussing the difficulties of lay leaders taking ownership of the vision. Two of the pastors shared that during their tenure as pastor, their vision for the congregation was not well received. We then discussed how they converted their energy into other arenas and discussed the possibility of resurrecting energy for the task again. However, in subsequent meetings, the attendance reflected a lack of commitment. The group decided that they would hold a series of small group meetings with members in the church and do home visitations to hear about the members' visions for the church. It was decided that each pastor should spend time for the next year completing this process and in one year, the group would reassemble.

Although the group did not continue to meet, my plan will be used when they reassemble. The plan is

Prayer
Visioning process
Prayer & study for the pastor and the members
Preaching & teaching on Ezekiel passage
Formulation of new paradigms of partnership for the ministry
The pastor will choose a biblical model for pastoral leadership & train the people
Share the vision
Congregation owns the vision

In addition to using this plan with the test group when they reassemble, this model will also be used with Disciple congregations in the region of Ohio. Part of my responsibilities as a regional staff person is to offer leadership in the arena of revitalization. This plan will be used as I work with those congregations and pastors. As a preliminary information

gathering process, the region is requesting all congregations who participate in the revitalization process to fill out a form. This form is a questionnaire that gives the staff person some preliminary information about the congregation. This also enables the staff to see if other revitalization efforts have been attempted and possible results. We also ask what has brought the congregation to the point of seeking assistance for revitalization. We ask that each congregation attach a mission statement, budget, and annual report for the last two years. This enables us to see the programs that the church has been involved in for the last few years and, by that, observe the entire ministry of the congregation. After a congregation fills out this form, a regional staff person meets with them to gain additional information and seek readiness for change. A copy of this form can be found in appendix G.

This model is designed primarily for pastors; however, the laity can learn about new roles as leaders of the congregation and explore new ways of accomplishing the ministry of the church.

Revitalizing congregations can be likened to jump starting a car with a dead battery. In that situation, one is conducting current from one car battery to another. This allows a car whose battery has run down to start and begin to generate its own power. In a similar manner, dying congregations need their battery jump started. Current needs to enter the congregation via the Holy Spirit. The pastor and the laity must be vessels for this current. To receive the Holy Spirit, the pastor and members need to be in continuous prayer about the ministry of the church. Through prayer, studying the scriptures, and practicing other spiritual disciplines, God will speak to the congregation in bold, new

ways.

The biblical description of the church is expressed differently in various writings. However, the church is a community of people with a vital mission: to be a faithful sign, foretaste, and instrument of the reign of God. The church's identity and mission are not its own. As a community formed by repentance, baptism, forgiveness and the gift of the Holy Spirit, the church embodies a transformed communal life of love, compassion, peace, and service. The church is called and equipped to participate in God's mission of restoring a broken world and bringing it to its intended wholeness. The church is an outpost of mission. With this mission in mind, dying congregations must become revitalized to offer hope, healing, and wholeness for a broken world. Dying congregations must be bearers of the good news in word and deed. On the day of Pentecost, when the spirit of God, descended on the people, those gathered were in one place and on one accord. When the spirit came, the people were receptive and the church grew immensely.

CHAPTER SIX

REFLECTION, SUMMARY & CONCLUSION

As an Associate Regional Minister for the Christian Church (Disciples of Christ) in Ohio, I frequently observe congregations with a decreasing membership. As I visit churches on Sunday mornings, talk to leaders in congregations and see annual reports from congregations, I hear and see decreased resources, fewer members, and pastors paralyzed by the state of their congregations. Occasionally, I hear about congregations that are unable to call a full time pastor because of decreasing dollars and a decline in membership. Often, I hear stories about the "good ole" days when the sanctuary was filled on Sunday mornings and the Sunday school classes were all filled to maximum capacity. I believe people are spending too much time reminiscing about the days of multiple staff and not planning for the present or the future. Much too often, I hear no vision being articulated and see no road map being followed. Leaders in the church need some clarity about the direction of ministry and mission for the members and the community.

The Christian Church (Disciples of Christ) has been experiencing a decrease in membership for nearly thirty years. Our denomination is a blessing to the Protestant Christian Faith. Members of Disciple Churches experience diversity in many aspects of

church life. Within this denomination, there are European-Americans, African-Americans, Asians, Hispanics, and Pacific Islanders. This diversity is a challenge, a blessing, and a reminder of our oneness in Jesus Christ. Members of Disciple congregations also experience a unique partnership between clergy and laity. We also believe in congregational autonomy that allows each congregation to decide freely upon issues relating to its governing body, building, pastoral leadership, and other pertinent issues. Finally, we have the blessed opportunity to come to the Lord's table every Sunday. These unique aspects within the Disciples of Christ have contributed to our diverse heritage.

In the midst of our diversity, statistics seem to reflect that our witness as Disciples is steadily decreasing. Rather than witnessing a steady influx of church members, we have been witnessing a descent. If the Disciples of Christ are going to see a reversal in current trends, church revitalization must be sought. Several aspects of church renewal will need to be explored. I have examined the aspects of vital pastoral leadership in the renewal process. In Isaiah 43:18-19 we discover a passage of scripture that helps to envision the transformation process that is necessary for dying congregation. "Remember ye not the former things, neither consider the things of old. Behold I will do a new thing: now it shall spring forth: shall ye not know it? I will even make a way in the wilderness and rivers in the desert." "The future is genuinely open. None of us has all the wisdom or the resources we need to rebuild our churches. But all of us have enough to start."[1] The

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[1]Loren B. Mead, Transforming Congregations for the Future (New York: The Alban Institute, 1994) 119.

transformation process is the time for leaders to pursue opportunities of new life for the ministry of the congregation. The old patterns of congregational life must be examined; some must cease, while new types must be given birth. The transformation process needs committed leaders who can envision the tenacity and commit to the longevity needed for the journey. "The time is right for us to make the commitment Jeremiah made - a commitment against all reason to the future and to God's promises. The tasks before us are the tasks that faced the exiles returning to Jerusalem - to build the walls of the city and to restore the temple."[2]

Throughout my childhood, I learned patience, steadfastness and reliance upon God. If churches are going to be revitalized, members and leaders must learn, and practice, these traits. They are the primary keys to revitalization. Periodically, car owners experience a dead battery in their car. This can be the result of leaving your lights or some electrical unit turned on in the car. Sometimes extremely cold weather will make it difficult for a car to start. To jump start the car, jumper cables and a live battery are needed. The jumper cables allow current to flow from one car battery to another. This allows a car whose battery has run down to start and begin to generate its own power. The Holy Spirit is the current needed for the successful "jump" of dying congregations. Members and the ministerial staff must be the conduits to allow current to flow from one member to another as in a car battery. This requires constant communication with God, an active prayer life, an engaging Bible study, a partnership around the ministry of the church and, most importantly, love. Each member must feel and believe that there is genuine love

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[2]Ibid.,

and concern for them individually and collectively. "Any gospel which isn't social, isn't gospel. God's love for the world produced social action. God didn't just sit in a great theological rocking chair and muse about loving the world."[3] God sent God's only son! When leaders of transformed congregations love the people, then that love must be a motivation for turning the ministry of dying congregations upside down. This transformation must be ideological and theological.

The theological foundation for renewal can be found in Ezekiel 37:1-14. In this text, Ezekiel is prophesying to a valley full of dry bones. Israel was a dying nation and Ezekiel was commanded to prophesy to the dry and brittle bones so that they might hear the word of the Lord. In the text we discover that "the first requirement is that the prophet himself should face the situation at its worst in the name of God. Notice that he is no mere spectator of the miracle, he is the agent through whom the transformation is effected."[4] "Clergy are, I believe, a key resource for the future church. They are badly needed to ground the new structures in which lay people will gather to be formed and sent. They are critical training officers for the church of the future."[5]

The clergy person is the vital key to the transformation process. Clergy are compelled to impart a vision to the congregation. While many congregations talk about a mission statement, a vision is different. A vision is "more a matter of 'seeing' things the

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[3]Donald Kraybill, The Upside Down Kingdom (Scottdale: Herald Press, 1978), 29.

[4]E. L. Allen, ed., The Interpreter's Bible (New York: Abingdon Press, 1956), vol 6, Lamentations, Ezekiel, Daniel, Twelve Prophets by E. L. Allen, 267.

[5]Loren B. Mead, The Once and Future Church: Reinventing the Congregation for a New Mission Frontier (New York: The Alban Institute, 1991), 54.

way they are intended to be, and can be, and will be, by God's grace."[6] Pastors of congregations in need of revitalization are persons who impart wisdom, vision and love. They are persons who are actively engaged in innovative paradigms of the ministry.

> The problem with many organizations, and especially the ones that are failing, is that they tend to be over managed and under led. They may excel in the ability to handle the daily routine, yet never question whether the routine should be done at all. There is a profound difference between management and leadership, and both are important. 'To manage' means 'to bring about, to accomplish, to have charge of responsibility for, to conduct.' 'Leading' is 'influencing, guiding in direction, course, action, opinion.' The distinction is crucial. Managers are people who do things right and leaders are people who do the right thing. The difference may be summarized as activities of vision and judgement - effectiveness versus activities of mastering routines - efficiency.[7]

Churches are looking to the pastor to give the church a jump start for wholesome, creative, life giving and transforming ministries. "The Bible says the Church is nothing less than the body of Christ. It is the bridge of Christ (Rev. 21:9), the flock of God (1 Pet. 5:2), the living temple of the Holy Spirit (Eph. 2:21-22). Virtually all biblical figures for the Church emphasize an essential, living, love relationship between Christ and the Church."[8] Dying churches are broken, crippled and often found doing maintenance ministries. The church must be mission oriented. Our witness must be a testimony of our strength through the power and Spirit of God. As pastors render leadership to

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[6]Ron Crandall Turn Around Strategies for the Small Church (Nashville: Abingdon Press, 1995), 69.

[7]Warren Bennis and Burt Nanus, Leaders: The Strategies for Taking Charge (New York: Harper & Row, 1985), 21.

[8]Howard A. Snyder, The Community of the King (Downers Grove: InterVarsity, 1977), 55.

congregations during the revitalization process, I want to offer a model. It is designed primarily for pastors and called **"Twelve Steps for Jump Starting Congregations."**

1. Prayer

2. Visioning Process

3. Prayer and Study for the pastor and the members

4. Preaching and teaching on Ezekiel 37

5. Formulation of new paradigms of partnership for the ministry

6. Election of a biblical model for pastoral leadership
"Faith Under Fire"
"Team Decisions"
"Effective Partnership"

7. Train the laity

8. Share the vision

9. Congregation owns the vision

10. Creative Worship

11. Relevant Preaching

12. Prayer

Prayer is the method of communicating with God. It is the opportunity to tap into God's power. "The Scriptures are riddled with passages teaching that our almighty, omnipotent God is ready, willing and able to answer the prayers of his followers. The miracles of Israel's exodus from Egypt and journey to the Promised Land were all answers to prayer. As the early church formed and grew and spread throughout the world, God

answered the believers' continual prayers for healing and deliverance."[9] If the revitalization process is going to be sought, the members and pastor must be engaged in an active and continuous prayer life. Prayer is necessary at the beginning, the end, and a necessary step to be followed in each stage of the twelve steps listed above.

The visioning process is a discernment of God's will. I believe there are two steps that need to occur in this phase. First, the minister needs to talk to the people and hear of their visions and dreams for the church in small group meetings. Then the minister needs to be in prayer about God's will for the people. Prayer and study should be occurring simultaneously. Visionary leaders are persons who are willing to trust God unconditionally. They are persons who have stamina and stick-to-it-ness. They are persons who are willing to trust new paradigms for an old ministry. These individuals are led by the Holy Spirit. They have a fervor about the ministry and mission of the church. This spirit is contagious and spreads throughout the congregation and community. The product is a congregation with greater self esteem and a God given vision.

The first three steps are closely connected to one another, prayer, visioning process, and prayer and study. Step number three involves the members and the pastors praying for God to intervene, to grant them courage to follow God's will and to fill them with the Holy Spirit. The apostle Paul tells us in Galatians 5:22-23, that the gifts of the spirit are ". . . love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. There is no law against such things." Besides prayer, the congregation must

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[9]Bill Hybels, Too Busy Not to Pray: Slowing Down to Be with God (Downers Grove: InterVarsity, 1988), 10.

seek God's word for direction and counsel. The prayer and studying process will prepare the members for the ensuing changes and help them discover their contribution of time, talent, and resources to the transformation process.

The story of Ezekiel and the dry bones is the foundational text for the revitalization process. In Ezekiel 37:1-14, we find that Ezekiel prophesied to the dry bones and they received life. Ezekiel's message was a word of hope, revival and restoration for his people. This would provide a glorious future as the redeemed and reconciling kingdom of God in the world. Constant preaching and teaching on the text will fill the members with faith for the journey ahead. This faith will grant them a new commitment to the ministry. Every member of the congregation must become involved in the ministry of the church. Whether the task is large or small, each contribution makes a difference. Therefore, each member must offer self anew to the ministry of the church.

A new partnership between the pastor and the members would enable them to explore new paradigms for the ministry. This calls for a deeper commitment from laity. There are three models for pastoral leadership that I believe each congregation exploring the revitalization process should consider. The first paradigm is "Faith Under Fire" from the book of Esther. This model means that the pastor must cease from some traditional tasks associated with pastoral ministries. Esther was a bold and courageous leader. She risked death to save a nation of people. The pastor must risk criticisms, lack of favor, and popularity in hopes of saving the church. The second paradigm is "Team Decisions." This model is taken from Exodus chapter eighteen. In this text, Moses was informed by his father-in-law Jethro, that he would surely burn out doing all the work by himself. He

then suggested that Moses appoint leaders over the people and every small dispute could be handled by these leaders. However, any major dispute, Moses would resolve the situation. In this model, there is partnership in the ministry. The congregation would be divided into groups. Each of these groups would have a leader. Perhaps these persons could be a Deacon or Elder. They would be responsible for keeping in touch with the members of their groups regularly, settling disputes that those persons may have concerning the church and visiting them if they are ill. The pastor would take care of any major differences and minister to the leaders. The final paradigm is the "Effective Partnership"model. This paradigm is modeled after Jesus. This partnership involved Jesus's twelve disciples, the named women and the unnamed women. It was an open invitation to "come and follow." This faithful band of followers gave of their resources and followed Jesus as he did the work of God. Pastors must choose one of these paradigms in following Jesus. I believe members will follow the pastor when a biblical mandate is undergirding their philosophy about the ministry.

After the new paradigm has been chosen, the pastor will need to train the people in fulfilling their new responsibilities. Some of these tasks will require almost no training for laity. Those projects are ministries that the laity are skilled to perform. These ministries include outreach projects, administrative tasks, and maintaining denominational ties. However, other tasks will require a series of training sessions. Those tasks include chaplaincy responsibilities such as visiting the sick and shut-in, the imprisoned, and the bereaved. After the people are trained to take on these tasks, the pastor needs to help these persons render effective and efficient leadership. Communication, evaluation, and

continuous training are essentials for these individuals. This training will sometimes be supplied by the pastor and other times by outside resource persons. This partnership will enable the pastor to spend more time in prayer and studying the Word of God. This enables the visionary process to come to fruition.

When the pastor gains a vision for the congregation, the members will be functioning in their new roles and, by that, be more receptive for a new ministry in the life of the congregation. After the pastor has prayed , listened to the members in small groups, and assessed his/her specific gifts in ministry, the vision can be shared with the people. The pastor should share the vision with the people and have a plan for how the vision will be executed. The pastor should be able to discuss how she or he is going to spend their time and use their gifts in this process. ". . . as the congregational vision becomes clearer, begin to establish priorities for investing your own gifts and energy in light of congregational expectations and the vision."[10] After sharing the vision, answering questions and allowing the members to pray about the vision, the church must own the vision. Then, each organization in the church should see their ministry as an enhancement of the vision. This will allow the entire congregation to be on one accord.

Steps ten and eleven of the Twelve Step Programs are interrelated. Creative worship and relevant preaching are necessary elements of a congregation seeking revitalization. "Perhaps the most common characteristic of the churches that are attracting increasing numbers of people today is not where the minister is on the theological

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[10]Ron Crandall, Turn Around Strategies for the Small Church (Nashville: Abingdon Press, 1995), 71.

spectrum or the denominational affiliation, but on what people hear and feel during the worship experience. This is a note of hope."[11] The church is the place where people come to hear the good news. It is the place where people experience God and community in a vital worshiping context that leads to church growth. The racial ethnic backgrounds of the persons worshiping must be strongly considered in the creative and dynamic worship experiences. This has a direct impact on the type of music and the range of music used in the worship experience. For example, in the African-American community of faith, singing is important and that includes hymns, gospel selections, anthems, and spirituals. Some of these songs will be sung by the choir and others will be congregational selections. Worship must be upbeat and spirit filled. In the context of worship, preaching must be relevant. Dr. Samuel D. Proctor recommends a format for sermons. It is the skeleton of a sermon; however, he suggests the following:

> Subject
> Proposition
> Text
> I. Introduction (antithesis), the real.
> II. Transition (thesis), the ideal.
> III. Relevant question, to reconcile the real and the ideal
> IV. Body (synthesis), the message, the resolution which answers the relevant question in two or three or four or perhaps as many as five or six points.[12]

While some may agree with this model and use it often, others may know of a different model that they feel comfortable using. However, style is secondary to relevance.

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[11]Lyle E. Schaller, 44 Ways to Increase Church Attendance (Nashville: Abingdon Press, 1988), 23.

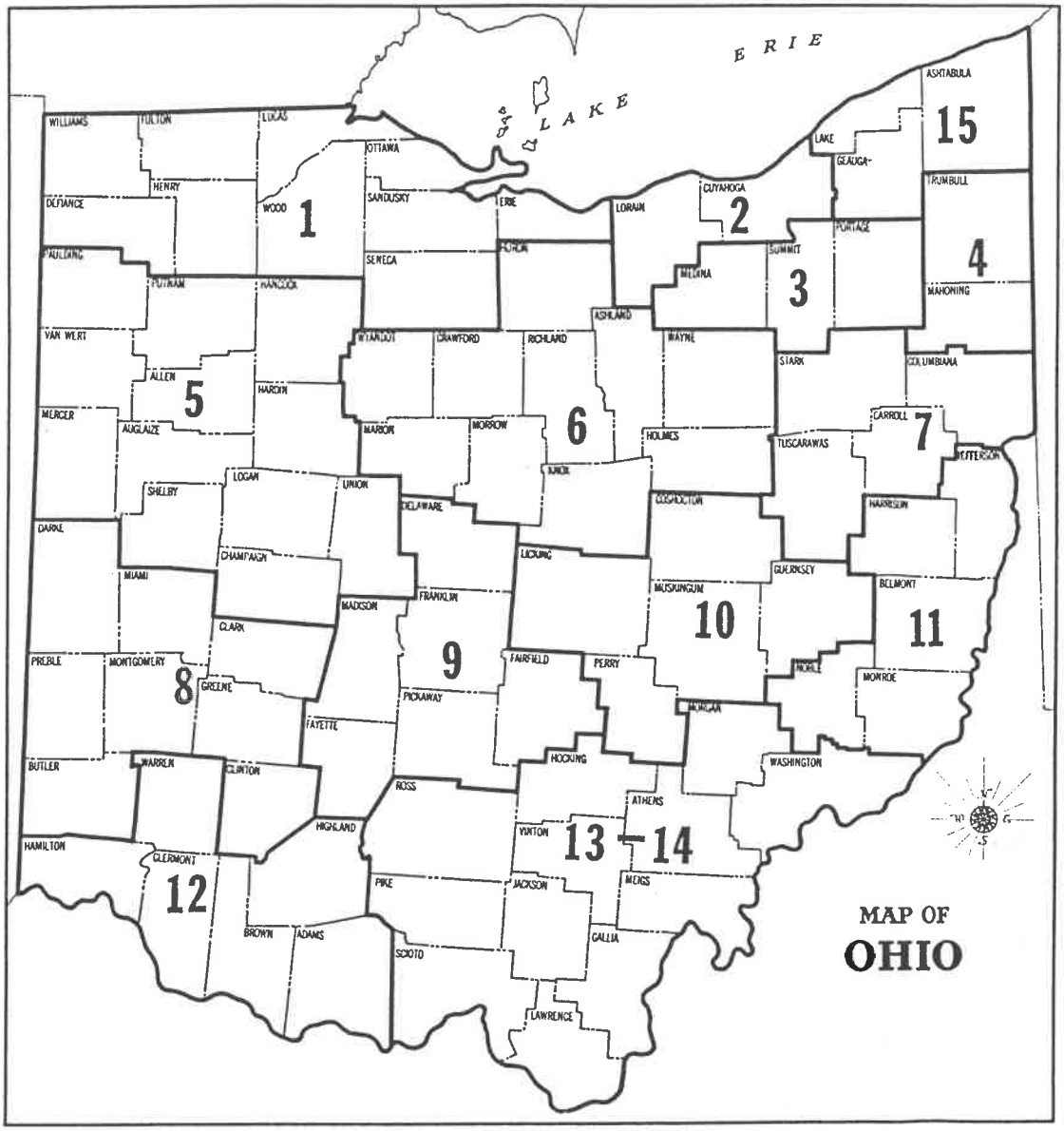
[12]Samuel D. Proctor, Preaching About Crises in the Community (Philadelphia: Westminster Press, 1988), 121.

Preaching must be relevant to the issues affecting the members' life. These situations may be issues in the community, in the church, on the job, in families, or spiritual crises. The preached message ought to give members a word of hope, a word of comfort and sometimes, a word of conviction. Primarily, the message must be one that the pastor believes, and this can often be expressed to the people. Sometimes, listening to cassette tapes and videotapes will enable the minister to observe their preaching style and the receptivity of the congregation. This gives the minister some concrete evidence in affirming the sermon or critiquing the sermon.

Finally, this process must begin and end with prayer. Without the members and the pastor communicating with God and allowing God to reciprocate, prayer is not complete. In its fullest sense, prayer is talking to God and slowing down to allow God to talk back. Prayer will give the leaders courage and conviction for the job that needs to be done. I believe that by closely following these twelve steps, the pastor, along with the members, can jump start the congregation. Neither person can do it in isolation of the other. There must be a wholesome partnership to bring about the revitalization process. The people must wholeheartedly believe that the transformation process is possible. These individuals must possess hope in God, faith in the process, and love for one another. With these three aspects functioning, the Twelve Step Program for pastors to revitalize congregations should be explored as a life-giving process. It should allow the pastor to move from a maintenance ministry to mission oriented ministries. It will enable the people to be in partnership with the ministry and give of their gifts and talents to the church in new and invigorating ways. With a visionary pastor, a revitalized congregation, and,

prayer, church growth is EMINENT!

APPENDICES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Disciples of Christ

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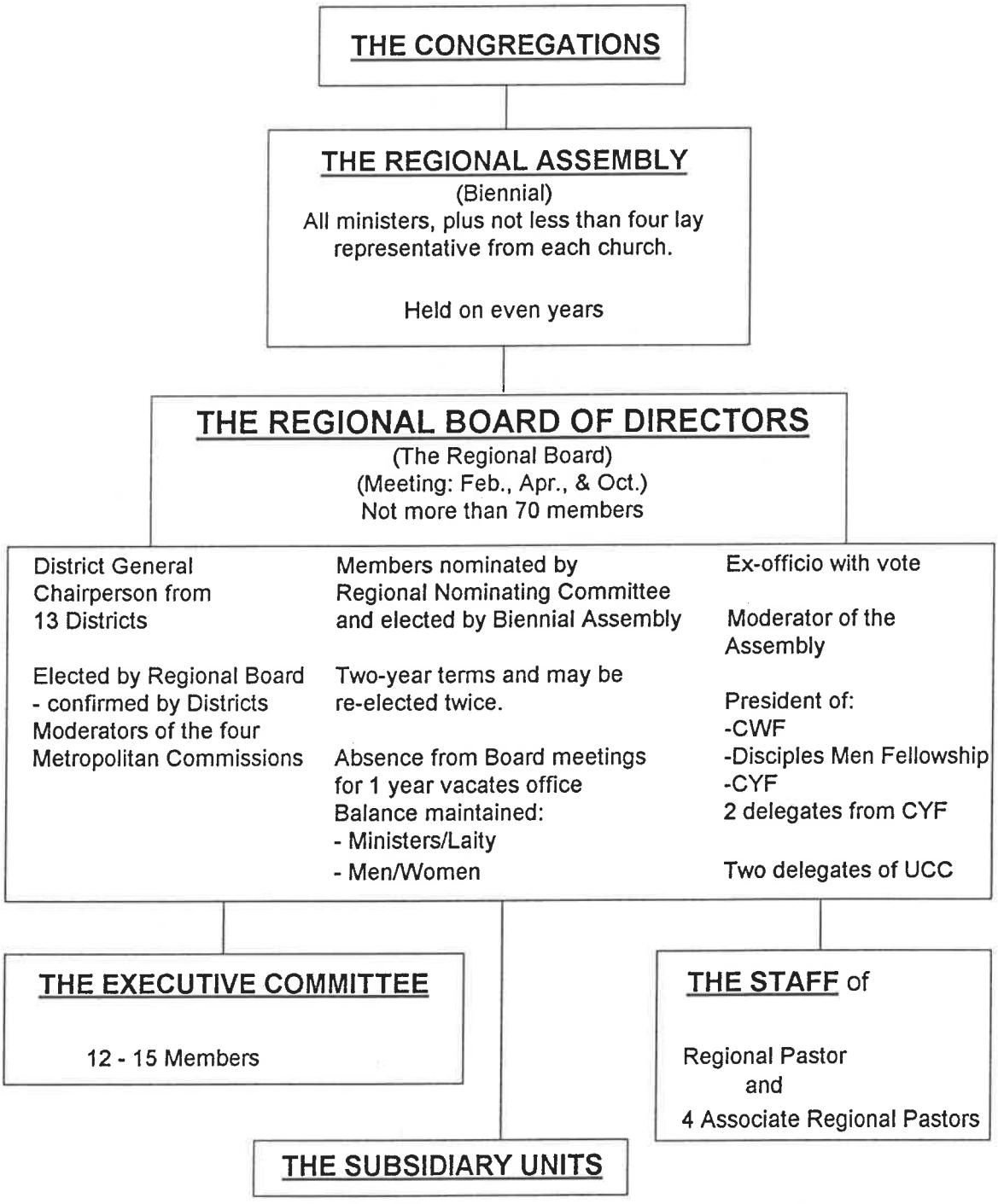
THE CONGREGATIONS
THE REGIONAL ASSEMBLY
(Biennial)
All ministers, plus not less than four lay representative from each church.
Held on even years
THE REGIONAL BOARD OF DIRECTORS
(The Regional Board)
(Meeting: Feb., Apr., & Oct.)
Not more than 70 members
District General Chairperson from 13 Districts
Elected by Regional Board - confirmed by Districts
Moderators of the four Metropolitan Commissions
Members nominated by Regional Nominating Committee and elected by Biennial Assembly
Two-year terms and may be re-elected twice.
Absence from Board meetings for 1 year vacates office
Balance maintained:
- Ministers/Laity
- Men/Women
Ex-officio with vote
Moderator of the Assembly
President of:
-CWF
-Disciples Men Fellowship
-CYF
2 delegates from CYF
Two delegates of UCC
THE EXECUTIVE COMMITTEE
12 - 15 Members
THE STAFF of
Regional Pastor
and
4 Associate Regional Pastors
THE SUBSIDIARY UNITS

CAMPS AND CONFERENCES

I. Chi Rho Camps

1. Finished 6th, 7th and 8th grade.
2. 5 camps - if your campers cannot come your district's week, arrangements can easily be made with the Regional Office to come another week.
3. Counselors are volunteers - lay people and ministers - only lay people who are recommended by their ministers.
4. Camps range from 100 to 175 campers plus counselors. Campers participate in three smaller groups: cabins, quests, tables.
5. Sunday - registration beginning at 3:00 p.m. - through Saturday noon.
   Visitors only at beginning afternoon and closing morning of camp and lunch.
6. 1996 attendance = 691.
7. Curriculum on three year cycle of basic Christian doctrine: nature of God, life and teaching of Jesus, the Holy Spirit.
8. Offering to mission projects such as inner-city youth projects, Pension Fund relief.

II. CYF Conferences

1. Finished 9th, 10th, 11th and 12th grade.
2. Four conferences - if your young people cannot come your district's week, arrangements can be made with the Regional Office to come another week.
3. Counselors - lay people and ministers.
4. Camp begins with registration at 3:00 p.m. on Sunday and concludes after lunch on the following Saturday.
   Visitors only on Sunday (Registration Day) and after Closing Friendship Circle after lunch around noon.
5. Attendance generally 500 young people.
6. Curriculum includes two major courses, committees and workshops.
7. D.I.G. Offering - Youth Council sets projects such as: Reconciliation, Youth Work, Pastoral Fund, Commission on Ministry Scholarships. Goals are determined on a per capita basis by our Youth Council (i.e. asking $10 per youth for a total goal of $x).

Expectations of CYF Counselor as set forth by the Youth Commission of the Christian Church in Ohio:

1. Commitment to be at counselor training in May.
2. Are expected Sunday through Saturday of conference week.
3. Are there to serve youth of Ohio and this is sole reason for being there.
4. Local church involvement.
5. Recommendation by local Disciple minister is essential.

III. Advance Conference

1. For those 19 or finished CYF conference up to 29.
2. One conference for whole state. Begins on Sunday afternoon and closes the following Sunday afternoon.
3. Weekend retreats near Christmas and in the spring.

IV. Adult Conference

1. For adults.
2. Held at beautiful Otterbein College, Westerville; ten miles north of Columbus.
3. Classes in the morning include a Bible lecture, free time activities in the afternoon, vespers and recreation in the evening.
4. The Adult Conference offering usually amount to about $2,000 and goes to such projects as: Inner City Work Ministerial Relief and Pastoral Fund.
5. Scholarships are available.

V. Partnership Camp

1. Finished 3rd, 4th, 5th grades.
2. Held at Templed Hills, a United Church of Christ camp, near Mansfield.
3. Four camps - children in the state may attend any week at camp.
4. Counselors are equally selected from both the Disciples of Christ and the United Church of Christ.
5. Camp begins with registration between 3:00 - 5:00 p.m. on Sunday and concludes the following Saturday at 10:00 a.m.

Christian Church (Disciples of Christ) in Ohio

LONG RANGE GOAL:
WHERE WE BELIEVE GOD IS CALLING US TO GO

****

We believe we are being called to refocus the ministry of the region so that the primary task becomes one of vitalizing local congregations. Our strategy is to work with congregations to change their focus from survival to mission.

****

1. Because we believe the local congregation is the primary place where individuals are nurtured and made into disciples and where mission is increasingly carried out and because we believe the regional and general manifestations of the church can best be strengthened by the vitalization of local congregations, we recommend that the major focus of our regional ministry be on strengthening and energizing of local congregations.

This will require that current regional programs be evaluated in light of this new priority, with the knowledge that much staff time and energy now devoted to some existing cherished programs will be spent, instead, on providing greater support and resources to local congregations. This means that some staff time now spent in programming will be redirected to resourcing congregations and pastoring pastors.

2. Because we believe God is also calling us to respond to human hurts and hopes and to reach out to the unchurched at the local level and because the unchurched are most likely to attend and join newly-established churches and because the region is specially equipped to facilitate the establishing of new congregations, we propose that additional emphasis and creative thought be placed on our efforts to establish new congregations.

The Specific Plan

I. NEW PROPOSALS

A. CONGREGATIONAL VITALIZATION

In order to strengthen and vitalize local congregations, we propose the following:

1. The regional staff shall have scheduled intentional and meaningful visits with each local congregation at least once every three years.

2. Yearly "Pastoral Call" visits shall be made to every local church pastor in the region by a member of the regional staff. The focus of these visits should be toward developing a meaningful and helpful relationship. As a result, the purpose is to listen, affirm, and put pastors in touch with appropriate resources.

3. Local pastors shall be encouraged to establish support networks in order to provide for ongoing support.

4. The region shall affirm the positive contributions and programs of local congregations by providing appropriate recognition.

5. The regional staff shall contract annually with a minimum of five congregations for the purpose of congregational vitalization. These congregations will be identified by the regional staff, in consultation with a selection committee (to be appointed) who will establish criteria for the selection process, as those which can best benefit from the concentrated resources of the region and from other available

resources. Any congregation, whether weak or strong, small or large, will be eligible for this resource.

6. The region shall provide scholarship funding for training events for key lay leaders and pastors.

7. The region shall seek to establish trained volunteer listening\mediation\conflict management teams to work with local congregations.

B. NEW CHURCH ESTABLISHMENT

To strengthen the region's ministry in the establishment of new churches, we propose the following:

1. That a "new methods" task force be created to explore alternative and streamlined ways of establishing new churches. These methods and means can include, but are not limited to:

   a. The techniques of starting with a large congregation from the very beginning.
   b. Challenging and guiding district, metropolitan commissions, or clusters to start their own new congregations.
   c. Procedures for establishing minority congregations.
   d. Models from other denominations.
   e. The procedures used by Church Advance Now.
   f. Ways of establishing a new church (nesting) within an old church facility.
   g. Methods for local congregations to establish satellite churches.

2. That the regional staff member responsible for new church establishment devote a larger percentage of his\her time to establishing new congregations.

3. That the region make a renewed commitment to fund raising for new church establishment.

C. CONSTITUTION, BY-LAWS, LONG RANGE PLAN & PERSONNEL POLICY REVIEW COMMITTEES

1. We recommend the creation of a Constitution, By-laws & Personnel Policy Review Committee for the purpose of implementing any changes resulting from the approval of this Task Force's proposed plan.

2. We recommend the creation of an Implementation Task Force.

3. We also recommend that a follow-up task force be appointed in three years to evaluate the Long Range Plan and to recommend any changes.

II. WHAT WE PROPOSE MAINTAINING

A. Ministerial relocation system
B. Youth programming
C. Camps and Conferences
D. Men's and Women's Fellowship
E. Financial Administration
F. Crisis intervention
G. Regional Assembly\Regional Board
H. Ethnic and minority ministries
I. Mission\Denominational\Ecumenical education, involvement, and support
J. Ordination\Licensing\Standing process

III. WHAT WE PROPOSE CHANGING

A. Reduce required staff participation in District Ministers' and African-American Clergy meetings to once per year.

B. Shift primary responsibility for regional programs and activities from Regional staff to volunteer leaders.

1. Each regional committee shall be responsible for its committee's work and the regional staff member shall serve only as an advisor and resource person. The staff member shall be responsible for securing a chairperson, vice-chair, and secretary by the February Regional Board meeting. (It is not necessary for the staff member to routinely attend every committee and commission meeting.) Areas of staff responsibilities for programs and activities listed under "What We Propose Maintaining" would not be altered.

2. The Regional Pastor, in consultation with the Executive Committee, shall have the authority to designate a committee as "dormant" for a period of time.

3. No more than one regional staff member shall participate in regional programs or events, except for large region-wide activities such as Regional Assembly, VITAL Event, and the Ohio Pastor's Convocation. Exceptions to this policy must have the advance approval of the regional board chairperson in consultation with the regional pastor.

C. Reduce regional ministerial involvement in financial and facility administration.

1. Secure a volunteer property manager under the supervision of the Senior Associate Regional Minister.

2. Wherever possible, shift from ministerial staff to support staff some administrative responsibilities including purchasing and computer hardware maintenance.

3. Designate a member of the Executive Committee and other consultants where necessary, to work with the regional staff member responsible for financial management in order to provide for the financial overseeing of the region and for the best utilization of the resources available to us (for example, computer software, accounting, etc.).

D. Develop a plan for better involvement of retired ministers and ministers serving in capacities other than local church pastor.

E. Eliminate regional staff involvement in Metropolitan Commissions.

F. Refocus Regional Assembly on congregational needs and revitalization.

G. Schedule all regional workshops or leadership training sessions to be held at a single annual event or Regional Assembly with the exception of CWF and counselor training events for camp and conferences.

H. Staff involvement in ecumenical and denominational boards and groups shall be in consultation with the Regional Pastor.

I. All Associate Regional Ministers shall report on their pastoral ministry and congregational revitalization at every Regional Board meeting.

Long Range Plan Task Force Members:
Rev. Randy Johnson, Chair
Rev. Cindy Adcock
Rev. Jeff Bartlett
Ramona Crawford
Bob Faulkner
Rev. Tom Shifflet
Rev. Jim Singleton
Rev. David Turner
Rev. Fred Harris, Regional Board Chair
Rev. Howard Ratcliff, Regional Pastor

Approved by Regional Board of Directors, March 1, 1994

ministry area Profile™ '94

Christian Church D.O.C. In Ohio
38007 Butternut Ridge Road
Elyria, OH 44035

Study Area Definition:
The State Of Ohio

Percept™

ID# 11977:45851

Prepared For:
Christian Church D.O.C. In Ohio
38007 Butternut Ridge Road
Elyria, OH 44035

Study Area Definition:
The State Of Ohio

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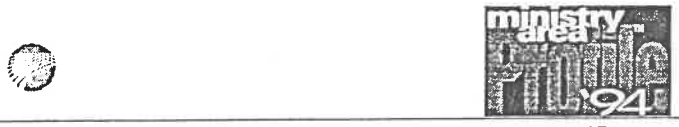

Prepared For:
Christian Church D.O.C. In Ohio
38007 Buttemut Ridge Road
Elyria, OH 44035

Date: 1/17/95

1 Q/A How many people live in the defined study area?

Currently, there are 11,089,038 persons residing in the defined study area. This represents an increase of 291,405 or 2.7% since 1980. During the same period of time, the U.S. as a whole grew by 14.7%. (see page 4)

2 Q/A Is the population in this area projected to grow?

Yes, between 1994 and 1999, the population is projected to increase by 1.1% or 124,014 additional persons. During the same period, the U.S. population is projected to grow by 4.9%. (see page 4)

3 Q/A How much lifestyle diversity is represented?

The lifestyle diversity in the area is *extremely high* with all 50 of the 50 U.S. Lifestyles segments represented. The top individual segment is *Established Country Families* representing 11.1% of all households. (see page 13 and 14)

4 Q/A How do racial or ethnic groups contribute to diversity in this area?

Based upon the total number of different groups present, the racial/ethnic diversity in the area is *very high*. Among individual groups, *Anglos* represent 86.6% of the population and all other racial/ethnic groups make up just 13.4% which is well below the national average of 25%. The largest of these groups, *African-Americans*, accounts for 10.9% of the total population. *Asians/Others* are projected to be the fastest growing group increasing by 6.6% between 1994 and 1999. (see page 4 and 7)

5 Q/A What are the major generational groups represented?

The largest age group in terms of numbers is *Survivors* (age 15 to 34) comprised of 3,199,187 persons or 28.9% of the total population in the area. *Silents* (age 50 to 69) account for 18.2% of the population which compared to a national average of 17.1% makes them the most over-represented group in the area. (see page 4)

6 Q/A Overall, how traditional are the family structures?

The area can be described as *somewhat traditional* due to the above average presence of married persons and two-parent families. (see page 6)

7 Q/A How educated are the adults?

Based upon the number of years completed and college enrollment, the overall education level in the area is *somewhat low*. While 75.7% of the population aged 25 and over have graduated from high school as compared to the national average of 75.2%, college graduates account for 17.0% of those over 25 in the area versus 20.3% in the U.S. (see page 8)

8 Q/A Which household concerns are unusually high in the area?

Concerns which are likely to exceed the national average include: *Adequate Food*, *Good Schools*, *Finding Companionship*, *Dealing with Stress*, *Abusive Relationships* and *Personal Health*. (see page 16)

9 Q/A What is the likely faith receptivity?

Overall, the likely faith involvement level and preference for historic Christian religious affiliations is *somewhat high* when compared to national averages. (see page 15)

10 Q/A What is the likely giving potential in the area?

Based upon the average household income of $41,645 per year and the likely contribution behavior in the area, the overall religious giving potential can be described as *somewhat low*. (see pages 4 and 17)

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Sources: Percept, National Decision Systems, U.S. Census Bureau

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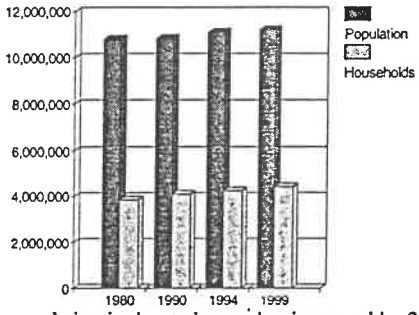
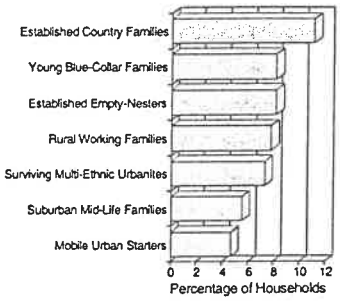
Population and Households

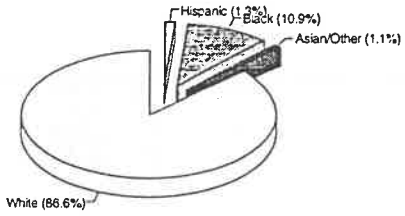


Primary U.S. Lifestyles Segments-1994

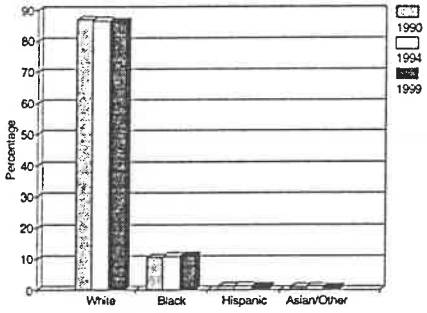


The population in the study area has increased by 241923 persons, or 2.2% since 1990 and is projected to increase by 124014 persons, or 1.1% between 1994 and 1999. The number of households has increased by 170774, or 4.2% since 1990 and is projected to increase by 145545, or 3.4% between 1994 and 1999.

Population By Race/Ethnicity-1994

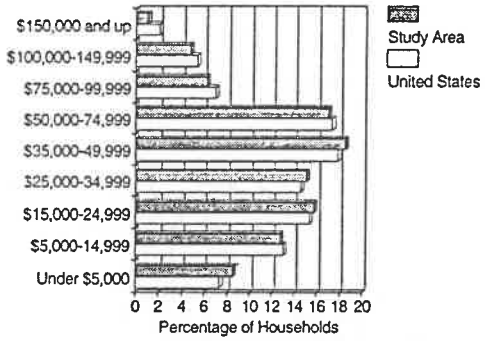


Population By Race/Ethnicity Trend

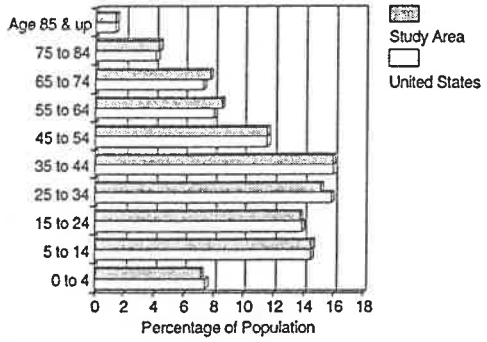


Between 1994 and 1999, the White population is projected to increase by 73726 persons and to decrease from 86.6% to 86.3% of the total population. The Black population is projected to increase by 36213 persons and to increase from 10.9% to 11.1% of the total. The Hispanic/Latino population is projected to increase by 6681 persons and to remain stable at 1.4% of the total. The Asian/Other population is projected to increase by 7394 persons and to remain stable at 1.2% of the total population.

Households By Income-1994



Population by Age-1994



The average household income in the study area is $41645 a year as compared to the U.S. average of $44799. The average age in the study area is 36.3 and is projected to increase to 37.1 by 1999. The average age in the U.S. is 35.8 and is projected to increase to 36.4 by 1999.

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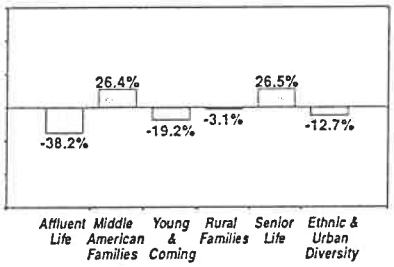
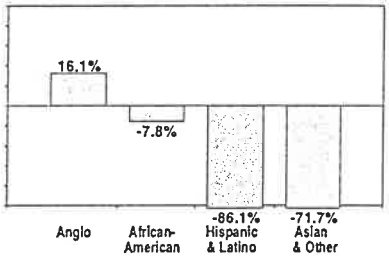
U.S. Lifestyles Group

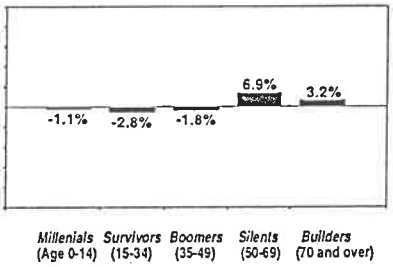


Percentage Above Average
← U.S. Average →
Percentage Below Average

Race/Ethnicity

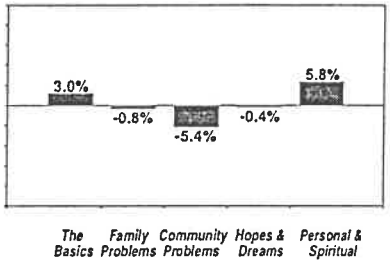


Generations

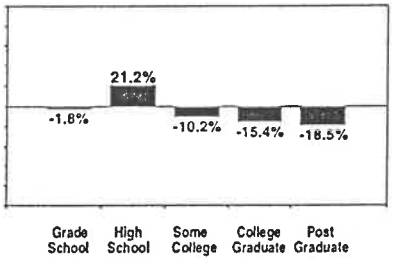


Percentage Above Average
← U.S. Average →
Percentage Below Average

Primary Concern Groups

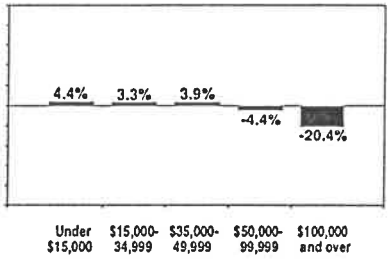


Education Completed by Adults

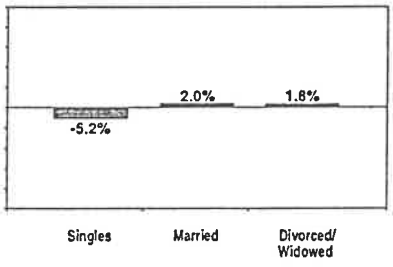


Percentage Above Average
← U.S. Average →
Percentage Below Average

Household Income

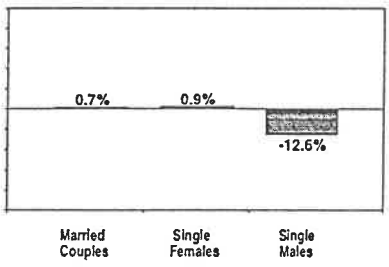


Marital Status



Percentage Above Average
← U.S. Average →
Percentage Below Average

Households with Children



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▲ Indicates a consistent upward trend ↓ Indicates a consistent downward trend	1980 Census	1990 Census	1994 Update	1999 Projection
POPULATION				
▲ Population	10,797,633	10,847,115	11,089,038	11,213,052
Population Change		49,482	241,923	124,014
Percentage Change		0.5%	2.2%	1.1%
Average Annual Growth Rate		0.0%	0.6%	0.2%
▲ Density (Pop. per square mile)	264	265	271	274
HOUSEHOLDS				
▲ Households	3,833,829	4,087,546	4,258,320	4,403,865
Household Change		253,717	170,774	145,545
Percentage Change		6.6%	4.2%	3.4%
Average Annual Growth Rate		0.7%	1.0%	0.7%
↓ Persons Per Household	2.75	2.59	2.54	2.48

	1990 Census		1994 Update		1999 Projection	
POPULATION BY RACE/ETHNICITY	Number	Percent	Number	Percent	Number	Percent
↓ White (Non-Hispanic)	9,444,622	87.1%	9,607,753	86.6%	9,681,479	86.3%
▲ African-American (Non-Hisp)	1,147,440	10.6%	1,210,099	10.9%	1,246,312	11.1%
▲ Hispanic/Latino	139,696	1.3%	147,561	1.3%	154,242	1.4%
▲ Asian/Other (Non-Hisp)	115,357	1.1%	123,625	1.1%	131,019	1.2%
POPULATION BY GENDER						
↓ Female	5,620,775	51.8%	5,736,068	51.7%	5,789,741	51.6%
▲ Male	5,226,340	48.2%	5,352,970	48.3%	5,423,311	48.4%
POPULATION BY GENERATION						
▲ Millenials ('94: 0 to 14, '99: 0 to 20)	1,580,284	14.6%	2,403,256	21.7%	3,312,301	29.5%
↓ Survivors (15 to 34, 21 to 39)	3,224,442	29.7%	3,199,010	28.8%	2,979,735	26.6%
↓ Boomers (35 to 49, 40 to 54)	2,542,479	23.4%	2,450,777	22.1%	2,383,728	21.3%
↓ Silents (50 to 69, 55 to 74)	2,092,949	19.3%	2,021,644	18.2%	1,829,180	16.3%
↓ Builders (70 and up, 75 and up)	1,406,961	13.0%	1,014,351	9.1%	708,108	6.3%
AGE						
▲ Average Age		35.7		36.3		37.1
▲ Median Age		33.4		35.4		36.8
INCOME						
▲ Average Household Income		$35,348		$41,645		$50,280
▲ Median Household Income		$28,718		$35,159		$41,649
▲ Per Capita Income		$13,320		$15,992		$19,747

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▲ Indicates a consistent upward trend
↓ Indicates a consistent downward trend

	1990 Census		1994 Update		1999 Projection	
	Number	Percent	Number	Percent	Number	Percent
HOUSEHOLDS BY INCOME						
▲ $150,000 or more	44,170	1.1%	46,353	1.1%	82,888	1.9%
▲ $100,000 to $150,000	76,389	1.9%	204,265	4.8%	424,874	9.6%
▲ $75,000 to $100,000	162,117	4.0%	265,029	6.2%	336,838	7.6%
▲ $50,000 to $75,000	575,928	14.1%	727,750	17.1%	790,464	17.9%
↓ $35,000 to $50,000	768,146	18.8%	789,952	18.6%	780,057	17.7%
↓ $25,000 to $35,000	685,038	16.8%	643,223	15.1%	600,212	13.6%
↓ $15,000 to $25,000	751,232	18.4%	672,988	15.8%	602,631	13.7%
↓ $5,000 to $15,000	755,905	18.5%	546,331	12.8%	472,015	10.7%
Under $5,000	270,387	6.6%	362,425	8.5%	313,886	7.1%
POPULATION BY PHASE OF LIFE						
↓ Before Formal Schooling (Age 0-4)	785,149	7.2%	795,636	7.2%	769,751	6.9%
Required Formal Schooling (5-17)	2,014,595	18.6%	2,078,962	18.7%	2,080,720	18.6%
↓ College Years, Career Starts (18-24)	1,136,418	10.5%	1,052,166	9.5%	1,009,709	9.0%
↓ Singles and Young Families (25-34)	1,795,188	16.5%	1,675,502	15.1%	1,512,635	13.5%
▲ Families, Empty Nesters (35-54)	2,729,298	25.2%	3,046,233	27.5%	3,302,949	29.5%
Enrichment Years Singles/Couples (55-64)	979,506	9.0%	943,995	8.5%	1,012,699	9.0%
▲ Retirement Opportunities (65+)	1,406,961	13.0%	1,496,544	13.5%	1,524,589	13.6%
POPULATION BY AGE (DETAIL)						
↓ Under 5 years	785,149	7.2%	795,636	7.2%	769,751	6.9%
5 to 9 years	795,135	7.3%	827,564	7.5%	835,209	7.4%
↓ 10 to 14 years	766,822	7.1%	780,056	7.0%	757,361	6.8%
▲ 15 to 17 years	452,638	4.2%	471,342	4.3%	488,150	4.4%
↓ 18 to 20 years	511,421	4.7%	478,000	4.3%	461,830	4.1%
↓ 21 to 24 years	624,997	5.8%	574,166	5.2%	547,879	4.9%
↓ 25 to 29 years	868,564	8.0%	774,466	7.0%	730,126	6.5%
↓ 30 to 34 years	926,624	8.5%	901,036	8.1%	782,509	7.0%
35 to 39 years	853,477	7.9%	931,896	8.4%	919,221	8.2%
▲ 40 to 44 years	762,378	7.0%	832,175	7.5%	914,846	8.2%
▲ 45 to 49 years	599,373	5.5%	686,706	6.2%	742,592	6.6%
▲ 50 to 54 years	514,070	4.7%	595,456	5.4%	726,290	6.5%
▲ 55 to 59 years	482,526	4.4%	493,766	4.5%	558,957	5.0%
↓ 60 to 64 years	496,980	4.6%	450,229	4.1%	453,742	4.0%
65 to 69 years	466,113	4.3%	482,193	4.3%	445,922	4.0%
70 to 74 years	361,915	3.3%	379,244	3.4%	370,559	3.3%
▲ 75 to 84 years	440,903	4.1%	480,626	4.3%	533,414	4.8%
▲ 85 or more years	138,030	1.3%	154,481	1.4%	174,694	1.6%

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Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
MARITAL STATUS				
Marital Status All Persons 15 and Older	8,500,009			
Single (Never Married)	2,169,707	25.5%	26.9%	95
Married	4,749,218	55.9%	54.8%	102
Divorced/Widowed	1,581,084	18.6%	18.3%	102
Marital Status Females 15 and Older	4,475,533			
Single (Never Married)	1,013,457	22.6%	23.4%	97
Married	2,370,633	53.0%	52.4%	101
Divorced/Widowed	1,091,443	24.4%	24.1%	101
Marital Status Males 15 and Older	4,024,476			
Single (Never Married)	1,156,250	28.7%	30.7%	94
Married	2,378,585	59.1%	57.3%	103
Divorced/Widowed	489,641	12.2%	12.0%	102
FAMILY STRUCTURE				
Households By Type	4,087,546			
Single Male	399,701	9.8%	10.0%	98
Single Female	620,749	15.2%	14.5%	104
Married Couple	2,294,111	56.1%	55.1%	102
Other Family - Male Head of Household	123,042	3.0%	3.4%	88
Other Family - Female Head of Household	478,070	11.7%	11.6%	101
↓ Non Family - Male Head of Household	102,594	2.5%	3.2%	79
Non Family - Female Head of Household	69,279	1.7%	2.1%	81
Households With Children 0 to 18	1,490,766			
Married Couple Family	1,101,299	73.9%	73.3%	101
Other Family - Male Head of Household	62,781	4.2%	4.8%	87
Other Family - Female Head of Household	313,062	21.0%	20.8%	101
Non Family	13,624	0.9%	1.0%	89
Population By Household Type	10,847,115			
Family Households	9,163,836	84.5%	83.7%	101
Non Family Households	1,421,828	13.1%	13.6%	96
Group Quarters	261,451	2.4%	2.7%	90

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	Number	Percent		
GROUP QUARTERS				
Population In Group Quarters By Type	261,451			
Institutions	152,331	58.3%	49.8%	117
College Dorm	88,785	34.0%	29.2%	116
↓ Military	449	0.2%	8.8%	2
↓ Shelter/Street	4,465	1.7%	3.4%	50
↓ Other	15,421	5.9%	8.8%	67
RACE/ETHNICITY				
Population By Race/Ethnicity	10,847,115			
White (Non-Hispanic)	9,444,622	87.1%	75.6%	115
African-American (Non-Hisp)	1,147,440	10.6%	11.7%	90
↓ Hispanic/Latino	139,696	1.3%	9.0%	14
↓ Native American (Non-Hisp)	19,137	0.2%	0.7%	24
↓ Asian (Non-Hisp)	87,739	0.8%	2.7%	30
↓ Pacific Islander (Non-Hisp)	1,456	0.0%	0.1%	9
↓ Other Races (Non-Hisp)	7,025	0.1%	0.1%	65
Asian Population By Race	89,723			
Chinese	19,447	21.7%	23.8%	91
Japanese	10,485	11.7%	12.3%	95
▲ Indian	20,848	23.2%	11.8%	197
Korean	11,237	12.5%	11.6%	108
↓ Vietnamese	4,964	5.5%	8.9%	62
Other Asian Races	22,742	25.3%	31.7%	80
Hispanic/Latino Population By Race	139,696			
White	77,134	55.2%	51.7%	107
▲ African-American	7,386	5.3%	3.4%	154
Native American	1,221	0.9%	0.7%	118
Asian	1,984	1.4%	1.4%	104
Other Races	51,971	37.2%	42.7%	87
Hispanic/Latino Population By Origin	139,696			
↓ Mexican	57,815	41.4%	60.4%	69
▲ Puerto Rican	45,853	32.8%	12.2%	269
↓ Cuban	3,559	2.5%	4.7%	55
Other Hispanic Origin	32,469	23.2%	22.8%	102

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Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
EDUCATION				
Population By School Enrollment (Age 3 and over)	10,382,354			
Pre-Primary (Public)	119,871	1.2%	1.1%	102
Pre-Primary (Private)	78,869	0.8%	0.8%	99
Elementary/High School (Public)	1,659,651	16.0%	16.1%	99
▲ Elementary/High School (Private)	221,179	2.1%	1.8%	121
Enrolled in College	718,656	6.9%	7.5%	92
Not Enrolled in School	7,584,128	73.0%	72.7%	101
Population By Education Completed (Age 25 and over)	6,924,764			
↓ Elementary (Less than 9 years)	546,954	7.9%	10.4%	76
Some High School (9 to 11 years)	1,137,934	16.4%	14.4%	114
▲ High School Graduate (12 years)	2,515,987	36.3%	30.0%	121
Some College (13 to 15 years)	1,179,409	17.0%	18.7%	91
Associate Degree	369,144	5.3%	6.2%	86
Bachelor's Degree	767,845	11.1%	13.1%	85
Graduate Degree	407,491	5.9%	7.2%	81
OCCUPATION				
Population By Occupation Type (Age 15 and over)	4,931,357			
TOTAL WHITE COLLAR	2,750,808	55.8%	58.1%	96
Executive and Managerial	564,573	11.4%	12.3%	93
Professional Specialty	658,219	13.3%	14.1%	95
Technical Support	181,350	3.7%	3.7%	100
Sales	559,858	11.4%	11.8%	96
Administrative Support & Clerical	786,808	16.0%	16.3%	98
TOTAL BLUE COLLAR	2,180,549	44.2%	41.9%	106
↓ Service: Private Households	14,011	0.3%	0.5%	63
Service: Protective	73,084	1.5%	1.7%	86
Service: Other	560,332	11.4%	11.0%	103
↓ Farming, Forestry & Fishing	82,076	1.7%	2.5%	68
Precision Production and Craft	569,771	11.6%	11.3%	102
▲ Operators and Assemblers	443,500	9.0%	6.8%	132
Transportation and Material Moving	218,740	4.4%	4.1%	109
Laborers	219,035	4.4%	3.9%	113

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Prepared For:
Christian Church D.O.C. In Ohio
38007 Butternut Ridge Road
Elyria, OH 44035

Date: 1/17/95

Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
EMPLOYMENT				
Population By Employment Status (Age 15 and over)	8,349,183			
Employed	4,949,435	59.3%	61.2%	97
Unemployed	348,638	4.2%	4.1%	103
Not in Labor Force	3,051,110	36.5%	34.7%	105
Households With Families By Number of Workers	2,915,439			
No Workers	416,268	14.3%	13.0%	110
1 Worker	828,985	28.4%	28.0%	101
2 Workers	1,292,648	44.3%	45.6%	97
3 or more Workers	377,538	12.9%	13.4%	97
Total Female Population By Work Status (Age 15 and over)	4,404,158			
TOTAL WORKING	2,260,402	51.3%	53.3%	96
With No Children	1,394,417	31.7%	33.2%	95
With Children Age 0 to 5 only	198,850	4.5%	4.8%	95
With Children Age 6 to 17 only	523,163	11.9%	11.7%	101
With Children Both Age 0 to 5 and 6 to 17	143,972	3.3%	3.6%	92
TOTAL NOT WORKING (UNEMPLOYED)	149,864	3.4%	3.5%	97
With No Children	81,689	1.9%	2.0%	91
With Children Age 0 to 5 only	21,329	0.5%	0.5%	105
With Children Age 6 to 17 only	33,164	0.8%	0.7%	110
With Children Both Age 0 to 5 and 6 to 17	13,682	0.3%	0.3%	95
TOTAL NOT IN THE LABOR FORCE	1,993,892	45.3%	43.2%	105
With No Children	1,510,097	34.3%	32.9%	104
With Children Age 0 to 5 only	147,240	3.3%	3.3%	101
With Children Age 6 to 17 only	206,855	4.7%	4.1%	114
With Children Both Age 0 to 5 and 6 to 17	129,700	2.9%	2.8%	104
POVERTY AND RETIREMENT INCOME				
Households By Poverty Status ($12,674 for family of 4 in '90)	4,087,546			
Above Poverty Line (Householder Age 0 to 64)	2,780,064	68.0%	68.8%	99
Above Poverty Line (Householder Age 65 and over)	797,076	19.5%	18.5%	105
Below Poverty Line (Householder Age 0 to 64)	394,611	9.7%	9.4%	103
Below Poverty Line (Householder Age 65 and over)	117,561	2.9%	3.3%	86
Households By Presence of Retirement Income	4,087,546			
With Retirement Income	736,262	18.0%	15.6%	115
Without Retirement Income	3,353,050	82.0%	84.4%	97

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	Number	Percent		
HOUSING				
Occupied Units By Type	4,087,546			
Owner Occupied	2,758,149	67.5%	64.2%	105
Renter Occupied	1,329,397	32.5%	35.8%	91
↓ Median Rent	$296		$374	79
Vacant Units By Type	284,399			
▲ For Rent	108,117	38.0%	29.5%	129
For Sale	37,628	13.2%	12.2%	108
↓ Seasonal	37,324	13.1%	29.9%	44
▲ Other	101,330	35.6%	28.4%	126
Structures By Number of Units	4,371,945			
Single Unit	3,044,477	69.6%	64.3%	108
2 to 9 Units	665,360	15.2%	14.5%	105
10 to 19 Units	195,119	4.5%	4.8%	93
↓ 20 to 49 Units	102,458	2.3%	3.8%	62
↓ 50 or more Units	118,012	2.7%	4.3%	63
↓ Mobile Home	205,595	4.7%	7.2%	65
Other	40,924	0.9%	1.1%	85
Single To Multiple Unit Ratio	2.82		2.35	120
1990 Owner-Occupied Property Values	2,241,277			
Under $25,000	147,465	6.6%	6.6%	100
▲ $25,000 to $49,999	586,541	26.2%	18.8%	139
▲ $50,000 to $74,999	704,838	31.4%	22.0%	143
$75,000 to $99,999	397,924	17.8%	15.7%	113
↓ $100,000 to 149,999	260,464	11.6%	15.1%	77
↓ $150,000 to $199,999	80,808	3.6%	8.9%	40
↓ $200,000 to $299,999	42,921	1.9%	7.5%	25
↓ $300,000 to $399,999	11,334	0.5%	2.7%	19
↓ $400,000 to $499,999	4,143	0.2%	1.1%	17
↓ $500,000 and over	4,839	0.2%	1.5%	14
1990 Median Property Value	$63,500		$79,098	80

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	Number	Percent		
HOUSING (CONTINUED)				
Housing Units By Year Built	4,087,546			
↓ 1989 to 1990	54,141	1.3%	1.8%	72
↓ 1985 to 1988	210,782	5.2%	8.6%	60
↓ 1980 to 1984	223,961	5.5%	9.5%	58
1970 to 1979	765,880	18.7%	21.7%	86
1960 to 1969	687,209	16.8%	16.4%	102
1950 to 1959	704,459	17.2%	15.0%	115
1940 to 1949	406,678	9.9%	8.6%	115
▲ 1939 or earlier	1,034,436	25.3%	18.3%	138
Households By Number of Persons	4,087,546			
1 Person Household	1,020,450	25.0%	24.6%	102
2 Person Household	1,303,500	31.9%	32.0%	100
3 Person Household	720,636	17.6%	17.4%	102
4 Person Household	631,037	15.4%	15.1%	102
5 Person Household	275,103	6.7%	6.7%	100
6 Person Household	90,558	2.2%	2.5%	89
↓ 7 or more Person Household	46,262	1.1%	1.7%	65
Average Persons Per Household	2.6		2.6	98
Population By Urban/Rural	10,847,115			
Urban	8,039,037	74.1%	75.2%	99
Rural	2,808,078	25.9%	24.8%	104
Households By Heating Type	4,087,546			
▲ Utility Gas	2,787,946	68.2%	51.0%	134
↓ Other Gas	153,731	3.8%	5.7%	66
↓ Electric	684,664	16.8%	25.8%	65
↓ Oil	304,718	7.5%	12.2%	61
Coal	15,654	0.4%	0.4%	98
↓ Wood	100,978	2.5%	3.9%	63
▲ Solar/Other Fuel	30,063	0.7%	0.4%	169
↓ No Fuel Used	9,792	0.2%	0.6%	40
Households By Presence of Telephone	4,087,546			
With Telephone	3,895,552	95.3%	94.8%	101
Without Telephone	191,994	4.7%	5.2%	90

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	Number	Percent		
TRANSPORTATION				
Households By Number of Vehicles	4,087,546			
No Vehicles	415,742	10.2%	11.5%	88
1 Vehicle	1,351,420	33.1%	33.8%	98
2 Vehicle	1,576,105	38.6%	37.4%	103
3 or more Vehicles	744,279	18.2%	17.3%	105
Workers By Travel Time to Work	4,843,205			
Work At Home	118,670	2.5%	3.0%	83
Less than 10 minutes	788,236	16.3%	15.9%	103
10 to 29 minutes	2,739,187	56.6%	51.6%	110
30 to 59 minutes	1,022,319	21.1%	23.7%	89
↓ 60 to 89 minutes	114,903	2.4%	4.3%	55
90 or more minutes	59,890	1.2%	1.5%	81
Average Travel Time to Work (minutes)	20.2		21.7	93
Workers By Type of Transportation to Work	4,843,205			
Drive Alone	3,889,043	80.3%	73.2%	110
Car Pool	521,202	10.8%	13.4%	81
↓ Public Transportation	122,014	2.5%	5.3%	48
↓ Motorcycle	3,650	0.1%	0.2%	37
Walk to Work	156,648	3.2%	3.9%	83
↓ Other Means	31,978	0.7%	1.1%	60
Work at Home	118,670	2.5%	3.0%	83

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SEGMENT GROUPS

No.	Group Name Please see *Exploring Your Ministry Area* for a complete description of each segment Groups are sorted by number of households in study area	Study Area Households	Study Area Percent.	U.S. Average	U.S. Comparative Index
2	Middle American Families (9, 10, 11, 16, 17, 18, 23, 25 and 28)	1,743,535	40.9%	32.4%	126
6	Ethnic And Urban Diversity (24, 32, 36, 40, 41, 42, 43, 44, 45, 46 and 48)	740,968	17.4%	19.9%	87
3	Young And Coming (8, 12, 13, 15, 19, 34, 37, 39 and 47)	601,492	14.1%	17.5%	81
4	Rural Families (27, 26, 29, 33, 35 and 38)	540,829	12.7%	13.1%	97
5	Senior Life (7, 20, 21, 22, 30 and 31)	360,272	8.5%	6.7%	127
1	Affluent Families (segments 1, 2, 3, 4, 5, 6 and 14)	267,868	6.3%	10.2%	62

INDIVIDUAL SEGMENTS

No.	Segment Name Segments are sorted by number of households in the study area.	Study Area Households	Study Area Percent.	U.S. Average	U.S. Comparative Index
16	Established Country Families	472,152	11.1%	6.1%	181
18	Young Blue-Collar Families	348,310	8.2%	5.2%	159
23	Established Empty-Nesters	348,274	8.2%	5.0%	163
38	Rural Working Families	330,363	7.8%	8.5%	91
40	Surviving Multi-Ethnic Urbanites	310,326	7.3%	4.5%	160
10	Suburban Mid-Life Families	236,664	5.6%	5.8%	96
39	Mobile Urban Starters	199,809	4.7%	3.9%	121
35	Laboring Country Families	186,243	4.4%	3.4%	130
11	Young Suburban Families	183,315	4.3%	3.6%	121
22	Established Seniors	172,046	4.0%	2.2%	182
46	Struggling Black Families	145,704	3.4%	2.9%	116
15	Reliable Young Starters	133,508	3.1%	4.9%	65
8	Rising Potential Professionals	102,964	2.4%	2.8%	85
3	Mid-Life Prosperity	102,883	2.4%	2.1%	117
25	Working Country Consumers	100,357	2.4%	2.9%	80
24	Metro Multi-Ethnic Families	98,985	2.3%	2.2%	105
12	New Start Urban Singles	95,208	2.2%	3.3%	67
20	Aging Cautious Retirees	94,325	2.2%	1.8%	123
6	Prosperous Suburban Families	73,662	1.7%	1.8%	98
48	Struggling Urban Singles	54,308	1.3%	1.0%	125

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No.	Individual Segment Name Segments are sorted by number of households in the study area.	Study Area Households	Study Area Percent	U.S. Average	U.S. Comparative Index
45	Struggling Multi-Ethnic	53,697	1.3%	1.6%	78
47	University Life	49,752	1.2%	0.7%	166
28	Building Country Families	35,638	0.8%	1.3%	63
30	Urban Senior Life	33,345	0.8%	1.2%	67
7	Prosperous And Mature	28,853	0.7%	0.6%	110
32	Working Urban Singles	27,175	0.6%	2.3%	28
1	Affluent American Families	25,432	0.6%	0.9%	67
2	New Money Professionals	22,014	0.5%	1.2%	42
5	Prosperous Multi-Ethnic	21,328	0.5%	2.5%	20
4	Mid-Life Acquiring Families	19,944	0.5%	1.5%	31
17	Young Mobile Families	17,726	0.4%	2.4%	18
31	Country Seniors	15,907	0.4%	0.5%	81
41	Struggling Hispanic Families	15,888	0.4%	1.6%	23
43	Laboring Multi-Ethnic Seniors	15,833	0.4%	0.3%	134
21	Spirited Sunset Seniors	15,796	0.4%	0.4%	88
34	Educated Mobile Starters	14,619	0.3%	0.6%	60
42	Laboring Multi-Ethnic Families	14,490	0.3%	1.7%	20
29	Working Rural Consumers	8,354	0.2%	0.3%	57
27	Country Family Consumers	8,020	0.2%	0.3%	63
33	Laboring Rural Families	4,369	0.1%	0.4%	28
44	Laboring Multi-Ethnic Urbanites	4,280	0.1%	0.2%	54
26	Working Country Families	3,480	0.1%	0.2%	39
37	Rising Multi-Ethnic Singles	3,404	0.1%	0.6%	13
14	Stable Mid-Life Families	2,605	0.1%	0.2%	40
49	Exception Households	2,134	0.1%	0.1%	61
19	Young And Promising	1,808	0.0%	0.1%	34
50	Unclassified Households	1,222	0.0%	0.2%	19
9	Educated Working Families	1,099	0.0%	0.1%	27
13	Educated Urban Singles	420	0.0%	0.6%	2
36	Working Multi-Ethnic Urbanites	282	0.0%	1.5%	0
	TOTALS	4,258,320	100.0%	100.0%	100

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FAITH INVOLVEMENT INDICATOR			
Estimated 1994 Households Likely to Be:			
Strongly Involved with Their Faith	30.5%	32.2%	95
Somewhat Involved with Their Faith	31.8%	30.1%	106
Not Involved with Their Faith	37.3%	37.7%	99
Estimated 1994 Households Likely to Have:			
Increased Their Involvement with Their Faith in the Last 10 Years	20.2%	19.8%	102
Decreased Their Involvement with Their Faith in the Last 10 Years	30.5%	30.2%	101
RELIGIOUS PREFERENCE INDICATOR			
Estimated 1994 Households Likely to Prefer:			
↓ Adventist	0.5%	0.6%	83
↓ Baptist	8.5%	15.1%	56
▲ Catholic	25.0%	22.6%	111
▲ Congregational	3.4%	2.3%	148
Eastern Religions (Buddhist/Hindu/Shinto/Islam)	0.5%	0.5%	100
Episcopal	2.7%	2.9%	93
▲ Holiness	1.0%	0.8%	125
↓ Jehovah's Witnesses	0.5%	0.9%	56
↓ Judaism	1.3%	3.6%	36
▲ Lutheran	10.0%	7.0%	143
▲ Methodist	12.7%	10.0%	127
↓ Mormon	0.3%	1.6%	19
▲ New Age	0.9%	0.8%	113
Non-Denominational	7.0%	7.4%	95
▲ Orthodox	0.5%	0.4%	125
↓ Pentecostal	1.8%	2.1%	86
▲ Presbyterian / Reformed	5.1%	4.2%	121
Unitarian / Universalist	0.8%	0.8%	100
▲ Interested but No Preference	6.6%	5.6%	118
Not Interested and No Preference	11.1%	11.0%	101
Likely to Have Changed Their Preference in the Last 10 Years	15.5%	16.6%	93
LEADERSHIP PREFERENCE INDICATOR			
Estimated 1994 Households Likely to Prefer A Leader Who:			
Tells them what to do	3.9%	3.9%	100
Lets them do what they want and is supportive	11.9%	11.7%	102
Lets them do what they want and stays out of the way	4.8%	4.7%	102
Works with them on deciding what to do and helps them do it	79.5%	79.7%	100

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PRIMARY CONCERN INDICATOR			
Estimated 1994 Households Likely to Be Primarily Concerned With:			
THE BASICS:			
Maintaining Personal Health	39.4%	37.3%	106
Finding/Providing Health Insurance	36.8%	35.7%	103
Day-to-Day Financial Worries	33.7%	34.0%	99
Finding Employment Opportunities	17.5%	17.1%	102
Finding Affordable Housing	11.1%	11.9%	93
▲ **Providing Adequate Food**	**9.4%**	**7.5%**	**125**
Finding Child Care	6.0%	6.0%	100
FAMILY PROBLEMS:			
Dealing With Alcohol/Drug Abuse	21.0%	20.9%	100
Dealing With Teen / Child Problems	18.0%	18.8%	96
Finding/Providing Aging Parent Care	12.9%	13.6%	95
Dealing With Abusive Relationships	11.2%	10.5%	107
Dealing With Divorce	3.5%	3.4%	103
COMMUNITY PROBLEMS:			
↓ Neighborhood Crime and Safety	28.8%	34.5%	83
▲ **Finding/Providing Good Schools**	**27.5%**	**23.1%**	**119**
Dealing with Problems in Schools	16.2%	17.0%	95
Dealing With Racial / Ethnic Prejudice	15.1%	15.6%	97
↓ Dealing With Neighborhood Gangs	11.7%	15.6%	75
Dealing with Social Injustice	13.1%	13.0%	101
HOPES AND DREAMS:			
Achieving Long-term Financial Security	52.0%	50.8%	102
Finding Time for Recreation / Leisure	23.4%	23.8%	98
Finding Better Quality Healthcare	21.9%	22.4%	98
Finding A Satisfying Job / Career	16.5%	18.0%	92
Finding Retirement Opportunities	18.1%	17.7%	102
Achieving A Fulfilling Marriage	18.3%	17.5%	105
Developing Parenting Skills	12.5%	13.3%	94
Achieving Educational Objectives	7.3%	7.4%	99
SPIRITUAL / PERSONAL:			
▲ **Dealing With Stress**	**30.6%**	**27.6%**	**111**
▲ **Finding Companionship**	**17.3%**	**14.6%**	**118**
Finding A Good Church	14.4%	13.8%	104
↓ Finding Spiritual Teaching	9.9%	11.1%	89
Finding Life Direction	9.6%	10.1%	95

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KEY VALUES INDICATOR			
Estimated 1994 Households Likely to Agree With the Following Statements:			
GOD:			
"I believe there is a God"	85.5%	84.7%	101
"God is actively involved in the world including nations and their governments"	65.2%	64.3%	101
SOCIETY:			
"It is important to preserve the traditional American family structure"	91.9%	91.8%	100
"A healthy environment has become a national crisis"	82.7%	82.7%	100
"Public education is essential to the future of American society"	93.7%	94.0%	100
INSTITUTIONAL ROLES:			
"Government should be the primary provider of human welfare services"	50.3%	50.3%	100
"The role of Churches / Synagogues is to help form and support moral values"	81.4%	81.1%	100
"Churches and religious organizations should provide more human services"	62.4%	62.3%	100
RACIAL / ETHNIC CHANGE:			
"The United States must open its doors to all people groups"	35.6%	35.8%	99
"The changing racial / ethnic face of America is a threat to our national heritage"	36.7%	36.6%	100
HOUSEHOLD CONTRIBUTION INDICATOR			
Estimated 1994 Households Likely to Contribute:			
TO CHURCHES AND RELIGIOUS ORGANIZATIONS:			
More than $100 per year	59.4%	59.6%	100
More than $500 per year	30.9%	31.2%	99
More than $1,000 per year	17.1%	17.3%	99
TO CHARITIES:			
More than $100 per year	32.0%	33.2%	96
More than $500 per year	5.5%	6.0%	92
↓ More than $1,000 per year	1.7%	2.0%	85
TO COLLEGES AND UNIVERSITIES:			
More than $100 per year	14.1%	15.1%	93
More than $500 per year	3.6%	3.9%	92
More than $1,000 per year	1.7%	1.8%	94

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PASTORAL LEADERSHIP FOR REVITALIZING CONGREGATIONS

INSIGHTS FROM PASTORS

Survey done by Rev. Robin E. Hedgeman
United Theological Seminary, Dayton, Ohio

25 persons out of 95 persons responded to this survey

1. There are many demands on a clergy person's time. Each of us have personal goals that we set to accomplish the varied demands. On a scale of 1 to 5 with 1 as the highest and 5 as the lowest, what ranking would you, yourself give to the following categories:

Your ranking	1	2	3	4	5
To visit every member several times a year	1	4	3	3	14
To heal controversies among the congregation	7	2	5	9	2
To manage or administer the church more effectively	8	5	9	3	1
To spend more time on my personal spiritual growth	13	3	5	1	3
To spend more quality time with my family	5	12	2	4	2

2. In some congregations, the clergy and laity share a strong partnership. Sometimes the clergy and laity see things in a similar manner and other times, they see things from different perspectives. In view of that relationship, what ranking would you, yourself give to the following categories? On a scale of 1 to 6 with 1 as the highest and 6 as the lowest, pleas rank the following:

Your ranking	High					Low
Membership growth	14	6	0	0	1	4
Active youth program	7	5	5	5	0	3
Improve Sunday School	5	7	2	5	4	2
Increase Church offerings	6	5	2	0	2	10
Increase Visitation to shut-in	3	2	4	3	8	3
Community Involvement	6	1	5	8	3	3

Officers' ranking	High					Low
Membership growth	10	6	2	0	1	2
Active youth program	4	2	2	5	5	2
Improve Sunday School	3	3	5	6	3	1
Increase Church offerings	12	4	2	1	0	3
Increase Visitation to shut-in	7	1	2	2	5	4
Community Involvement	2	1	8	1	2	7

Informal leaders' ranking	High					Low
Membership growth	12	1	2	1	0	2
Active youth program	3	5	2	2	3	3
Improve Sunday School	4	2	4	3	5	1
Increase Church offerings	3	7	4	2	1	2
Increase Visitation to shut-in	2	2	4	5	4	2
Community Involvement	0	1	3	5	2	8

3. There are many expectations placed upon a minsiter's time. Occasionally these goals even change. As of this moment, what rank would you, yourself give to the following categories? Please rank the amount of time for each of these roles from 1 to 4 with 1 as the place where you spend the largest portion of your time and 4 as the place where you spend the least amount of time.

How I actually spend my time

	Most			Least
Preacher/Teacher	16	5	3	1
Counselor	4	9	7	5
Administrator	5	9	7	4
Evangelist	1	1	7	16

How I would prefer to spend my time

	Most			Least
Preacher/Teacher	17	5	0	0
Counselor	5	5	9	2
Evangelist	2	5	4	11
Administrator	4	4	9	5

How the congregation thinks I should spend my time

	Most			Least
Preacher/Teacher	12	7	4	0
Counselor	7	4	8	4
Administrator	7	6	6	4
Evangelist	4	4	2	13

4. How satisfied are you, yourself with your performance in each of the following roles? Circle the number on the line for each role that indicates how satisfied you are with your performance. A "1" on the line means you are very satisfied, while "10" means you are not satisfied at all.

	Very Satisfied								Not Satisfied	
	1	2	3	4	5	6	7	8	9	10
Preacher or teacher	2	6	9	3	3	0	1	0	1	0
Counselor	3	6	7	1	3	2	1	1	0	1
Administrator	2	2	5	3	4	6	1	2	0	1
Evangelist	1	1	6	2	4	3	0	2	5	0

5. Please indicate which of the following taks you, yourself do and do not perform regularly. Then in the second column, check those tasks you feel you should perform as a minsiter. Check the appropriate response.

	I do perform regularly		I feel a minister should perform	
	Yes	No	Yes	No
Give leadership to church board meetings	20	5	17	4
Pick current church priorities for ministry	21	4	21	1
Pick the hymns & liturgy for worship	11	13	7	15
Open up or lock the church	10	15	1	22
Provide oversight to Christian education	12	14	14	8
Pick the Sunday School teachers	3	20	5	16
Decide who will be quest preacher	21	4	19	4
Chair the nominating committee	1	20	0	23

6. In a normal week, how many hours do you spend in ministry?
   The average was 41 hours with a range of responses from 5 hours to 70 hours.

7. In a normal week, how many of the hours stated in the above question do you, yourself spend in ministry to persons who are not members of your congregation?
   The average is seven hours with a range of responses from 0 to 20 hours.

8. Are you a full time minister? Yes = 20 No = 5

   If no, would you prefer to be full time? Three responded with yes.

9. In addition to being a minister, are you employed elsewhere?
   Yes = 11 No = 14

10. Do you think that you will ever be a minister in a different church?
    Yes = 12 No = 13

11. Would you like to be a minister in a different church in the future?
    Yes = 12 No = 12
    One said, "founding a church appeals to me as does regional and general ministry."

12A. How many persons are members of the congregation where you are serving?

The average is 547 members with the range of responses from 55 members to 7,000 members.

12B. Active members

The average is 315 membere with the range of responses from 35 members to 4,000 member.

12C. Persons in worship on Sunday morning

The average is 395 persons with the range of responses from 30 persons to 6,200 persons.

12D. Approximately how many persons have joined the church within the last two years?

The average is 127 persons with the range of responses from seven persons to 2,000 persons.

12E. What would you yourself attribute to the growth?
New pastor and preaching
Bible Study
Effectiveness of ministries of church
Evangelistic thrust
VBS and Bible Study
Outreach to recovering addicts
Dynamic youth program
Evangelism in community; youth ministry
New church
Maturity of church
Pastors teaching and preaching style
Good music
Location
1 1/2 hours worhship service
Maintenance
History of church
Friendliness
Radio ministry
Pastoral visitation
Community work

12E. continues...

Warmth of fellowship and worship service
Variety of activities
Integrity of church and credibility of ministry
Persons desire genuine spiritual experience
Leadership
Making visitors feel welcome
Openness and outreach - but many have moved/dropped out
Warm loving fellowship
Efforts to engage congregation in growth related attitudes and activities
Warm membership/family atmosphere
Bible-based family

12F. Has there been any resistance? Yes = 14 No = 11

12G. Where would you yourself attribute the resistance?
Not wanting to change
Unwilling to trust God for new vision
Lay leaders refuse to acknowledge the purpose of the church
Launching a capital campaign
Lack of tolerance in accepting persons who differ in Christian experience
Lack of vitality
Apathy, poor leadership
Church growth is work and sole responsibility of pastor
Past conflicts between pastor and congregation
Older members feeling newer members will replace them
Elders/diaconate must participate in Bible study
Persons formerly in leadership feel threatened when one pastor leaves and new one comes in
Generational
In-house fighting
Cliques
Too many older people in leadership
Controlling elders

12H. Approximately, how many members have left within the last two years?

The average is 16 with responses ranging from three to 100.

13A. How many Elders do you have serving with you?

The average is four with responses rangng from one to 12.

13B. What are the responsibilities of an elder?

Visit sick
Mediate disputes
Spiritual leadership
Chair of church at all church functions
Oversees/helps congregation
Serves in pastor's absence
Shepherd the congregation
Handle conflict in congregation
Extend ministry of pastor
Shepherd a group of ten

14A. How many Diaconate (deacons & deaconess) do you have serving with you?

The average is 15 with the responses ranging from two to 45.

14B. What are the responsibilities of the diaconate?

Assist and support the pastor
Oversee finances, upkeep and working aspects of the church
Prepare and Serve Communion
Welcome new members
Team attendance for funerals
Benevolence and emergency assistance
Ushers
Prepare baptismal candidates
Member of Board
Foot soldiers of church
Ushers
Collect offering

15A. How many clergy persons do you have serving with you?

The average is two with responses ranging from one to six.

15B. Out of that number how many are full time?

The average is 1.75 with three responses of one and one response of 4.

15C. How many are part time?

The average is 1.67 with responses ranging from one to five.

16A. How much authority is granted to the office of pastor? On a scale of 1 to 5, with 1 being the highest and 5 as the lowest, please rank the authority granted to the pastor? Please rank accordingly.

	Highest				Lowest
	1	2	3	4	5
Pulpit	23	1	0	0	0
Management	8	6	5	3	2
Facilities	5	6	6	2	5
Finances	2	5	2	5	9
Personnel	8	5	7	3	1

16B. Was this authority automatically given or was it a process?

Automatically = 17 Process = 6

16C. What was the process?

Growth, rapport, closeness
Over and over again, negotiating expectations not written and changes due to circumstances
Instinctive - carried over from previous pastor
College of hard knocks
Policy making, develop job description and pastor's contract
Stay with comfort and tradition okay - expand is unacceptable
Education/enlarging concept of role of pastor
Time and talent building
Spiritual growth, maturity, Bible study

16D. Does the constitution state the pastor is the spiritual leader?

Yes = 21 No = 2

17. How do you, yourself provide/maintain continuity for the consistency of the ministry?

Being available and open to new suggestions and ideas
Training
"Open Door" Policy
Team work
Encouraging and supporting

17. continues...

Monthly leader meetings to exchange ideas and information
All boards meet quarterly together
Take-charge pastor - not allowing members to treat me as an employee
Slow change process
Attend district/state conventions
Read and study
Meet with key persons of the church regularly
Getting away from time-to-time
Attend and conduct retreats/workshops/assemblies
Attending staff meetings frequently
Daily devotional life
Visit other churches
Learning to relax by self/family
Work with the Christian education director
Prayer and meditation of personal mission statement
Stay in touch with the Lord and congregation
Bible study
Follow the calender of events and encourage special days
Vacation
Sense of Calling
Conference with lay leaders
Dialogical Bible Study
Constant reflection/evaluation
Pull away when overwhelmed - (he lives over one hours from church and goes when mutual need exists - i.e. Sunday, Bible study)
Participate in clergy groups
Continuous education

18. How do you, yourself hold it all together?

A lot of prayer and meditation
Faith, prayers, fun and quiet time with support of family and friends
Take Friday off and being intentional about practicing wellness
Know it is God's church - not mine
Number one responsibility is developing a more intimate relationship with God - not sermon or Bible study preparation
Cooperative effort with church leaders
Receive pastoral counseling from professional counselor
Abiding, unbending faithfulness
Fellowship/study
Discipline/initiative
Healthy exercise
Teamwork and trust in Holy Spirit
Recognizing I can't be everything to everyone
Do something unrelated to church work i.e. read a novel, go to a museum.
Vacation
Prayer and thanksgiving
Consultation with God/fasting
Local colleague in ministry
Office staff assistance
Consult church leaders

19. Imagine for a moment that you, yourself were going to look for a different church to pastor. Would you look for a church with a larger membership, a smaller membership, or about the same size membership as your current church? Check the appropriate line.

Why would you make this choice? Larger membership = 11

Potential of expansion in Ministry/outreach, church growth, Discipleship
Spread out power available to laity
Work with associate to pick up each others weakness and maximize strength
Get acquainted quicker
Get/perceive larger group involved in all aspects of church
More money, more people to work ministry of church
Larger potential
More help
Great potential for involvement and creative ministry
Experience more gifts to work with
Membership could be care group and witness to world

19. continues

Why would you make this choice? Small membership = 3
Experienced with size
Easier to maintain congregation intimacy
Would start new church and grow together

Why would you make this choice? Same size membership = 10
I enjoy what I have
Comfort zone
Get to know members on personal basis
Continually involved in lives of church and outreach in community projects
Wants to revitalize congregation

* Wanted to add a #4...
Lord's choice - not mine; wherever He wants me to go.

20. If membership in your church were to double over the next couple of years, how would your responsibilities in the church change and how would you, yourself feel about these changes?

Changes in responsibilities...
More time in various ministries/leadership training
More pastoring - less administration
More lay involvement
Teach more
Get associate
Delegate authority/responsibilities
Small groups in church
Less personal contact and knowledge of persons
More counseling will be needed
Active new members class
Teacher meetings, pastor and board meetings more frequent
Recruiting/training new leaders
Responsibility and expectations would increase proportionately
Less administrative details
Provide leadership to more staff...delegate
Would have to commit to more actual hours being in city because of distance from church
Start mid-day services
Work would double
Give up second job
Sharing responsibilities
A paid person to lead each department

20. continues

Feelings about these changes...

Study more and be better prepared
Love it
Good
Fine
Welcome
Very cool
Motivated
Positive
Hurt if growth continued and church didn't approve additional staff
Praying to earn how to manage
Afford reasonable stability and health of pastor
Positive - great to grow and plan for growth
I like change
Feel less burdened/not directly in control of everything
Taxing/costly but worth change
Not welcome, but challenge would be met to be good servant of God

Age of church

20 weeks; 34,67,70,8,78,145,59,75,84,92,32,121,149,123,33,111, 95,40,19,148,103,12

Age of church building

20 weeks; 34,2,19,10,40,121,50,28,25,42,125,6 mo., 22,87,49,50,25, 50,25,13,10 merger

Length of time in current building

20 weeks; 2,19,1,6,34,116,12,28,15,50,25,6 mo.,24,87,33,50,35,10,13, 25,13,12 10 merger

22. Schooling

Bible	Yes = 5	No = 5	
College	Yes = 21	No = 0	BA, MA
Seminary	Yes - 19	No = 0	MDiv, Master of Theology
Doctoral studies	Yes = 13	No = 1	Current, MA, Cert. Grad. School of Design

22 continues

Continuing Education Event for the last year? Yes = 16 No = 7

Name of Course
- D.Min
- Bible lectures
- Managing Criticism and Complaint in Ministry
- Family therapy
- Personnel Law Update
- New Testament Preaching
- Family Ministry
- Mentoring

Sponsored by
- National Convocation
- Fuller Institute
- St. Paul Theological Seminary
- UTS
- WI Baptist Pastors Conference
- MSSR Center for Rural Ministry
- Council on Education in Management
- VA Commonwealth University

Taught by
- Samuel Proctor
- Fred Craddock
- Delores Carpenter
- Robert Walker
- Jacquelyn Grant
- Attorneys
- Grimu

23A. Do you live in the community? Yes = 16 No = 9

23B. What is the distance between your residence or parsonage and the church?

The average was 16 miles.

24. How satisfied would you say that you, yourself are with your ministry? check the appropriate line.

I am very satisfied	8
I am somewhat satisfied	14
I am somewhat dissatisfied	3
I am very dissatisfied	0

Why?
In changing congregation, challenges can become frustrating and dissatisfying
Church enjoys demeaning one another
Cliques - no outsiders
Feel I could do better
Potential limited because of size of town
Growing in the measure of faith granted
Re-grouping with new associate
Because of relationship with God
Need to spend time in the community
I began to focus/enter the vision to fuller level
Love what I'm doing - hope to serve even greater in worship, praise, and action
Respect me and look to me as leader
Still much to be done
God prepared me for challenge and I'm reaping fruit of my labor by seeing some assume leadership whom I nurtured
Hold each other accountable
Growing trust level
Hate confusion and dissension
Feel I can always do better
Church reflects personal values of closeness, warmth, concern and care
Want to accomplish goals
Ministry to congregation and community and their response is favorable
Fulfilling and continues to provide growth and learning opportunities

25. Do you have a vision for the church for the next two years?
Yes = 18 No = 4

If yes, please share a brief synopsis of that vision...

A raised choir loft
Nursery
Air-conditioner and heating system
New building
Elderly ministry
Feeding homeless
Non-profit presence i.e. pre-K class all day
Become church that lives and embodies freedom of Christ in all its ministry, mission and means of touching humanity
Pay off mortgage
Greater youth community outreach
Revitalized worship with evangelism
Church get serious about loving God and serving each other
Double active membership
Double budget
Develop social justice ministries
Restore/modernize building
Energizing for outreach and youth ministry in Black community
Robbed recently by fear of congregation of particular banner which would unify in mission and ministry but is now deemed as non-Disciple
To help fulfill mandate in Matthew 25:35-36
Growth in membership
Develop new ministries - support groups
Church beginning to understand power and action of prayer to help church grow especially with sin of racism and work to combat it.
Stabilize financial stewardship
Develop and implement bus ministry
Implement children's ministry
Continue evangelistic efforts
Build life center and park
Church must more effectively use modern technology and still be sensitive and responsive to human needs.
I would like to see the congregation reach out and become community-based. There are several programs we can implement to stir up growth (i.e. tutoring program, daycare, clothes/food closets, drug/alcohol prevention/counseling, outdoor evangelisms in the park using mime, drama, concerts, follow-up on church visitors)

Please feel fee to use any available space in this questionnaire or attach apropriate documentation to explain any additional thoughts about your life in the ministry.

I feel that I am blessed, my family has been very supportive of my ministry. Through two congregations which I have served I have been very cooperative. I approach retirement with mixed emotions--pleased to be able to reach this milestone, regret to leave the work. I believe that I have been successful because of two reasons: 1) I love people and have always respected them; 2) I have not allowed people to intimidate me as their pastor. This is very important in congregationally governed churches.

After consultation with my mentor (my dad) upon resigning from my previous church I was told that I had to "love the people!" My greatest flaw might be that the expression of love I am convinced I have for people is in a supreme care for their souls. I have learned at this church however that the love the people seek is for a care of their psyche, their egos, their frailties and weaknesses. I have not yet learned to submit to this and find comfort in myself. It is a source of contention and I am one against many, but yet I am resolved to be true to the God who has laid claim upon my life.

Dear Pastor and Church Leaders,

Thank you for your recent request of assistance with the vitalization of your congregation. As you know, the Long Range Plan for the Christian Church in Ohio places a great deal of importance on the life and vitality of local congregations. We believe that the health and growth of our whole church depends on a renewed sense of mission and witness within local churches.

Enclosed with this letter you will find a questionnaire that will help you begin thinking about where your church needs to go in the future. We provide you with this questionnaire in the hope that it will be helpful in bringing some focus to your planning. Please answer the questions as best you can and return a copy to the regional office. We understand that some of the questions may be difficult or even impossible to answer this early in your work. Nonetheless, please try to have this form completed and sent back to the Regional office no later than _____.

After receiving the completed questionnaire, a member of the Regional Staff will contact you and set a time in which to meet with the appropriate representative(s) or group(s) in your church. The staff member will go over the questionnaire with you so that he or she might better understand your proposal. At that time, your proposal will be reviewed by the Implementation/ Selection Committee. It is this committee's responsibility to review all such proposals from churches in our region and make recommendations regarding the use of Regional Staff time. Please note that this program is not intended and will not provide major funding for congregational vitalization.

We applaud your desire to become a more vital and faithful congregation. Creating meaningful change within a congregation can be a difficult task. But we believe that with the help of God and some prayerful activity on our part -- it can indeed take place. God bless you in this important undertaking.

Sincerely,

David P. Turner

Rev. David P. Turner
Chairperson, Implementation/Selection Committee

Christian Church in Ohio
Congregational Vitalization Request Form

Date_____

Church_____

Address_____ District_____

City_____ Zip_____ Phone_(_____)_____

Contact Person_____ Phone_(_____)_____

Board Chairperson_____ Phone_(_____)_____

Pastor_____ Phone_(_____)_____

Please answer as many questions as possible:

Part A. What would you like to have happen?_____

_____

_____

_____

_____

Part B. How does your "proposed vitalization" fulfill the Gospel of Jesus Christ?_____

_____

_____

_____

_____

Part C. Explain your "proposed vitalization" and why you hope to do it_____

_____

_____

_____

_____

Define the objectives to be met_____

_____

_____

_____

Explain the criteria by which the "proposed vitalization" will be evaluated_____

_____

_____

_____

Projected time line_____

What is the projected budget for the proposed vitalization?

A. Income: _____

B. Expense:_____

What will be the congregation's commitment?_____

_____

_____

What does the congregation expect from the Region and/or Regional Staff?_____

_____

_____

_____

_____

What congregational events or needs precipitated this request?_____

_____

_____

_____

What group(s) is/are requesting this? _____

_____

What individuals or group(s) will be implementing it?_____

_____

Part D. Give possible dates for a preliminary meeting with one of the Regional staff_____

_____

PLEASE ATTACH: Congregational Mission Statement (if available), congregational budget and annual report for the last two years and a listing of other programs, resources, and/or consultations your church has utilized.

Return completed form to: (Please keep a copy for your records)

Implementation - Selection Committee
P.O. Box 299
Elyria, Ohio 44036-0299

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